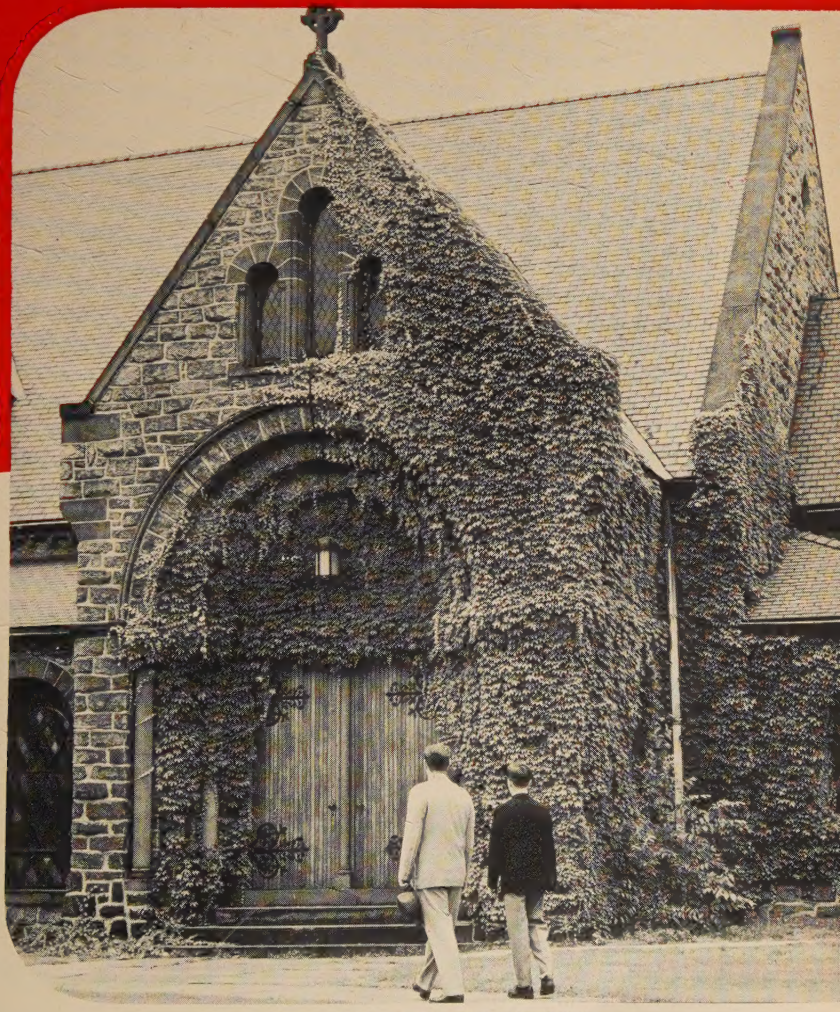
The LUTHERAN



TO CHURCH TOGETHER

PACIFIC LUTHERAN
OLOGICAL SEMINARY
THE LIBRARY

No. 38

JUNE 20, 1956

CENTS

Time Wasted?

"As a church school teacher, I'm a failure," declared Miss Smith one Sunday morn after the juniors were dismissed. "And I try so hard, too. I prepare my lesson carefully follow all the suggestions in the teachers' guide. But I don't make any impression at all the children. I'm completely discouraged. Will you please get someone else to take class? I'm just wasting my time!"

We were alone in the room except for two little girls, Linda from Miss Smith's c and Linda's older sister Susan. The youngsters seemed to be having a disagreement as t walked slowly towards the door.

"Most of us feel that way sometimes," I told the teacher. "Religious work is differ from other kinds because you can seldom see or know what you accomplish. But there's inner satisfaction in knowing that you are giving the best you've got to building up G kingdom."

"But I'm just not meant to be a church school teacher," Miss Smith replied. "I d seem to have the knack of getting things across to the children."

I searched my mind for a reassuring answer. The little girls, evidently unaware of standing in a darkened corner of the room, had stopped in the doorway. Linda's voice high-pitched as she exclaimed, "But I *know* it's true because Miss Smith said so!"

I looked at Miss Smith. She was speechless with surprise. Then she picked up her bo

"See you next Sunday!" she said quietly as she left the room.

—DORA L. DUTRO

The LUTHERAN News Magazine of the United Lutheran Church in Ameri

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Robert E. Huldschiner, Assistant Editor. Edmund W. Jones, Art Director

Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen

COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Her S.T.D., Secretary; the Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., the Rev. Erne Hoh, Litt.D., John George Kurzenknabe, the Rev. George E. Meetze, W. Emerson Reck, LL.D., the Rev. Pa Valentiner.

PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsyl H. Torrey Walker, Business Manager. C. A. Bongarzone, Advertising Manager. Harry B. Ward, Circul Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 1228 Spruce Street, Philadelphi 7, Pa. Please allow four to six weeks for changes to become effective. To insure accurac on changes of address, please include present address sticker together with your new address

Subscription Price, $3.50 a Year. Copyright, 1956, by the United Lutheran Publication House. Printed in U Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3,

THIS WEEK in The LUTHERAN

HAVE YOU EVER HEARD OF THE AUGSBURG CONFESSION? By W. D. Allbeck 12
It was intended to reconcile the Lutherans and Roman Catholics

FISHERMEN AND FARMERS WERE INVITED - - By R. E. Bieber 16
Their evangelism efforts brought a rebirth in worship and witness

SUNDAY CAN BE ANY DAY IN BRAZIL - By Stewart W. Herman 18
Especially if a pastor has a dozen congregations in his parish

SUCCESS STORY - - - - - - - - - By Lucille E. Hein 21
Midwest minister's son is now a popular recording star

WS

Church in the News - - - - - - - - - - - - - - - 4

Washington: Atlantic Union - - - - - By Robert E. Van Deusen 11

Overseas: Germany - - - - - - - By Reinhard Groscurth 33

SYNOD CONVENTION: Rocky Mountain - - By Oliver F. Weaver 34

News in the Churches:

Florida - - - C. F. Steck, Jr. 35
Maryland - - - L. M. Keller 36
New England - - H. D. Hrdlicka 36
New York:
Buffalo - - - H. A. Bosch 41
Rochester - - M. F. Arndt 41
Pacific Southwest - L. F. Mertz 42
Pennsylvania:
Harrisburg - - Viggo Swensen 42
Pittsburgh - - L. E. Fackler 44
Pottsville - - - A. S. Follett 46
Wilkes-Barre - C. E. Humbert 48

Pro Deo Et Patria - - - 38

Drive-in Services - - - - 45

ATURES

Five Make a Family: Explanations - - - By Margaret A. J. Irvin 26

Worship Notebook - - - - - - - By Edgar S. Brown, Jr. 28

Personal Problem Clinic - - - - - - - By Earl S. Rudisill 29

Books - - - - - - - - - - - - - - - - - 31

In Conclusion - - - - - - - - - - - - - - - 50

THE CHURCH IN THE NEWS

Russians complete visit

About as much of the United States as can be seen in ten days was covered by the delegation of eight Russian church leaders who visited here this month as guests of the National Council of Churches. Their visit repaid one made to Russia in March by a group of U.S. churchmen.

The Russians lunched in swank hotels and in Philadelphia's staid Union League Club, ate hot dogs and potato chips in Ohio, toured Yale University and a small Ohio college, saw city skyscrapers and farm homes, attended a dozen church functions to glimpse the way free churches carry on their work.

Between official meetings, the visitors continued conversations begun in Moscow. Chief subject was the freedom of the churches to co-operate for world peace. Agreement was reached on at least one point. The United Nations as an instrument for peaceful co-operation between nations deserves support from all Christian people, they affirmed. "Every possible Christian influence" should be applied to enable the UN to "carry on its work in line with the principles underlying its charter," said Russian Orthodox Metropolitan Nikolai, leader of the visiting group.

Lutherans hope for closer ties

Lutheran churches in the Baltic lands "would welcome the chance" of uniting with international agencies like the Lutheran World Federation or the World Council of Churches, Lutheran Archbishop Gustav Turs of Latvia said. He and Archbishop Jan Kiivit of Estonia represented Baltic Lutherans in the delegation.

Latvia has 600,000 Lutherans in 2 parishes, Archbishop Turs said. Ar bishop Kiivit reported that the Eston church has about 350,000 adult memb in 170 parishes. Latvian and Eston pastors who had been deported to Sibe by the Russians in 1944 are now retu ing to resume their work, both ar bishops claimed. There is no theologi seminary in either country, but new p tors are trained in informal "theologi courses," they explained. Both noted acute shortage of pastors and candida for the ministry.

Exiled Latvian and Estonian Luther who have entered the U.S. as refug were among those demonstrating agai the Soviet churchmen's visit. The exi groups do not recognize the authority the Soviet-appointed archbishops, but tain allegiance to former church lead who fled when the Russians occupied Baltic States in 1944.

Volga Germans returning

Among Russian minority groups ported en masse to Siberia during Wo War II on orders of Josef Stalin were Volga Germans. Since 1760 these G man colonists, many of them Luther had maintained a precarious existence their province on the east bank of Volga River. In 1924 they were c stituted as the major part of one of Soviet Socialist Republics which make the USSR.

Six months ago the Volga Germ were released from their enforced ex Recent reports state that some are n filtering back to their homeland along Volga. Their houses are now occupied others but they are settling in new co munities. At least two Lutheran past

SSIAN CHURCHMEN ON U.S. VISIT. Front: Lutheran Archbishop Jan Kiivit of Estonia, nenian Orthodox Bishop Saak Gregorovitch, Russian Orthodox Metropolitan Nikolai, Lutheran chbishop Gustav Turs of Latvia. Rear: Rev. Alexei Andreev (Baptist), Prof. Vladimir Talizin (Rus- n Orthodox), Archpriest Michael Slavnitsky (Russian Orthodox), and Rev. Alexei Karpov (Baptist).

o have also returned to the German lga Republic are attempting to re- ablish their congregations, according the reports.

There is no organized Lutheran church Russia except for the Latvian and tonian groups which were formerly te churches.

Fry addresses Augustana

ULCA President Franklin Clark Fry s keynote speaker as the Augustana theran Church opened its 97th annual iod at Moorhead, Minnesota, on Mon- y, June 11. Addressing the 550 dele- es on "The Four Paradoxes of Lu- ranism" the ULCA leader described hopes of the church for greater unity rder to bear a more effective witness the world.

Presiding over the sessions was Dr. car A. Benson, Augustana president e 1951. More than 150 reports, reso- ons and petitions faced delegates dur- the six-day session. At the closing vice on Sunday, June 17, a group of 52 graduates of Augustana Seminary was to be ordained.

Among major items of business confronting the convention was adoption of a $3.3 million budget for the 500,000-member church for the fiscal year of 1958, organizational changes resulting from a "COOS" report presented by the Committee on Over-all Organizational Structure, and union of all women's organizations into a group to be known as the Augustana Lutheran Church Women.

Deaconesses to seek one-year volunteers

Women of the United Lutheran Church will have a unique opportunity for a year of full-time church work if a plan proposed by the Board of Deaconess Work finds favor with ULCA convention.

The "diaconic year" will offer women over 21 with high school education or its equivalent the chance to serve in a parish or church institution for a twelve-month term after a three-week orientation period. The "diaconic volunteers"—or DVs, as they'll probably be called—will get

full maintenance plus a small cash allowance for their work. Chief purpose will be to give a year of sacrificial service, according to Sister Mildred Winter, the Deaconess Board's executive secretary.

DVs will not wear deaconess garb, but will be considered associate deaconesses, Sister Mildred explained. Physical qualities will be more important than the educational background of those accepted for the program, she said. Those who show special aptitude and find the work congenial will be encouraged to enter the regular deaconess training program.

If the convention approves, a full-time director will be chosen and an effort made to put the plan into operation in the fall of 1957.

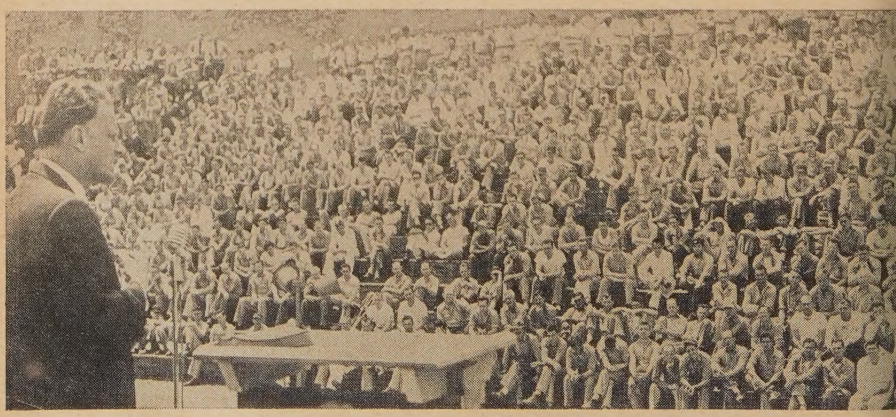
Women can be pastors in Norway

Action by Norway's parliament cleared the way for women to have "full and unrestricted rights" as pastors in the State Lutheran Church. Since 1938 the government has had the right to appoint women as pastors, but congregations have been permitted to reject such appointees. No woman has been ordained. Under the new law, congregations will no longer have this veto power.

The Norwegian church has be plagued with a clergy shortage. Lat figures report 1,034 pastors serving a proximately 1,300 churches with mo than 3 million members. In Denma the first Lutheran woman pastor was i cently ordained.

In U.S. Methodist churches ni women now enjoy full status as ministe as the result of approval of such acti by the denomination's General Conf ence last month. First woman to get f membership in an annual conference Mrs. Maud K. Jensen of New Cumb land, Pa., who was admitted last mon to the Central Pennsylvania Conferen She is a missionary in Korea. Four wom have been accepted into the Maine Co ference and one each into the North D kota, Idaho, North Indiana and Cent New York conferences.

The Presbyterian Church in the U.S. early this year completed action givi full clergy rights to women. Southe Presbyterians at their assembly this mon agreed to permit women to serve as ruli elders and deacons. The proposal m be ratified by local presbyteries bef final action can be taken at the assem next year.



BILLY GRAHAM TALKS TO INMATES OF VIRGINIA PRISON
"Decisions for Christ" were made by 165 of the men

ision on nun teachers appealed

Kentucky Court of Appeals was asked month to review its Feb. 10 ruling ch permitted garbed Roman Catholic s to teach in the public schools of the e.

The use of a religious name and the y display of ecclesiastical garb and gnias such as crosses and rosaries was nd to influence "impressionable young ds," the appeal said. Boards of edu- on that engage nuns as teachers are ating the principle of separation of rch and state, declared S. Arnold ch, attorney for the Kentucky Free lic Schools Committee, an affiliate of testants and Other Americans United Separation of Church and State.

n February the Kentucky court had d that unless nuns taught sectarian trines, no law was violated by wearing gious garb. "The garb does not teach. the woman who teaches," the ruling . POAU officials had noted that the tucky decision was unique since seven er state supreme courts had ruled inst garbed nuns teaching in public ools.

gion wanted in schools

Teaching of religion in public schools ame an issue in several widely sep- ed areas of the world, but the pressure almost directly opposite that in the ted States.

n Argentina 30,000 Roman Catholics med Luna Park Stadium for a rally anding restoration of religious in- ction in that land's schools. Such in- ction had been barred in 1884, but permitted from 1947 to 1954 when tator Juan Peron was wooing the Ro- Catholic hierarchy. When Peron with the church in 1954, the law again enforced. Early this year, Ro- Catholic authorities sparked a nationwide campaign calling for religious instruction in all schools.

In Northern Ireland, Cardinal D'Alton called "intolerant" the "small clique" which was seeking to reduce government grants to Roman Catholic schools. The church in Ulster must keep up buildings and property, but the government pays instruction costs.

In Norway, the free churches—including Methodists, Baptists, and others—pleaded with parliament to continue Lutheran instruction in all public schools. They said they desired to "protect the particular position of Christianity in the life of the people." A bill before parliament had proposed full religious freedom and non-confessional instruction only in public schools.

Southern Baptists seen "maturing"

A "paternalistic" approach to Negroes was being replaced by one of more effective co-operation between races, delegates to the Southern Baptist Convention at Kansas City early this month were told by Dr. T. B. Maston of Southwestern Baptist Seminary in Texas. This is a sign that Southern Baptists are "maturing in their racial attitudes," he said.

To place the stamp of divine approval on social customs and traditional modes of behavior that "fall far short of the spirit and teachings of Christ" would be "tragic," Dr. Maston warned the group. Noting that most of the denomination's mission work was among the colored peoples of the world, he said, "What we do about racial situations in our home communities will be a help or hindrance" to missionaries abroad.

Racial discussion was limited at the convention after Dr. Casper C. Warren, who was re-elected president, asked in his opening address that it be eliminated from this year's program. Two years

ago the convention had endorsed the U.S. Supreme Court decision barring racial segregation in public schools. "Extremists and agitators" were doing "incalculable harm" in race relations, the president of the 7-million-member denomination declared.

Ministers get scolded

Liveliest exchanges came at the pastors' conference held in conjunction with the Southern Baptist Convention. At one session ministers who substitute wisecracks, music and movies for evangelistic preaching were chided by the Rev. John E. Haggai of Louisville. Such sermon substitutes were an indication of slighted sermon preparation and slovenly work, Mr. Haggai said.

"Music is great, but it is no substitute for Gospel preaching," the Louisville pastor declared. "A quick wit . . . and a supply of tear-jerking stories will not take the place of the message of God preached in the power of God by a man of God."

At another session clergymen were warned against trying to cure mental illness. "Ministers are not doctors, and especially they are not psychiatrists," Dr. R. Lofton Hudson, Kansas City pastor, said. "For a pastor to try to take over the work of a psychiatrist is futile and sometimes dangerous. His greatest opportunity is in steering people" to the proper source of help, the minister said.

Too many ministers are "spiritually immature, emotionally and morally unstable," the convention was told by Dr. Duke K. McCall, head of the Louisville seminary. Anyone who announces he is called by God to the ministry is likely to win approval, the educator said. "Remember that ministers are not self-appointed. God's call and the church's confirmation of that call safeguard the people from spiritual quacks."

SAAR STAMP
Picked as best of year

Archbishop is displeased

Not everyone in Kansas City w happy about the events at the Southe Baptist meeting. Roman Catholic Arc bishop Edwin V. O'Hara branded "monstrous and false" a charge ma before the convention that the Rom Catholic Church is trying to domin the world of religion.

Dr. Glenn L. Archer of Washingt had said that Roman Catholics were see ing to influence government agencies a that their hierarchy "wants only scho they can control."

The statement shows "intolerance a demagoguery," the archbishop said. told a group of lay people that "you a your clergy have striven to lead your li without sectarian bitterness as good Chi tians and good Americans. We have se the Know Nothings, the Ku Klux K

now the POAU striving to raise dis- among American citizens. But they e all been convicted as 'false wit- s' by their records."

r stamp gets top award

stamp issued by the Saar and depict- Albrecht Durer's famous painting, aying Hands," was selected by the lectors of Religion on Stamps Society the outstanding religious design of 5. The award was announced in shington last week by Winfield J. Hain, hillington, Pa., president of COROS. ners were selected by a mail vote ng the society's members.

nother award for the outstanding e with a Protestant theme went to a of four stamps issued by the Prin- lity of Monaco to honor Dr. Albert weitzer, medical missionary, on his 1 birthday. A Spanish stamp was sen for the best Roman Catholic ne, and an Israeli stamp for the best ish theme. The awards will be made ually by the COROS.

thern Presbyterians hold line

fforts to have the Presbyterian Church the U.S. (Southern) reconsider its -segregation stand and to withdraw n National and World Councils of rches were roundly defeated by dele- s at the General Assembly at Mon- t, North Carolina, early this month. tatements approving the U.S. Supreme rt ruling barring segregation in pub- chools and urging abolition of segre- on in all churches were reaffirmed by Assembly after its 40-member Com- ee on Christian Relations unani- sly turned down three overtures ch would have reopened discussion he subjects.

elegates also affirmed their approval he NCC and WCC although charges e made that the two councils were endeavoring to unite all Protestant churches and had made pronouncements of a "leftist" character.

In other actions, the Southern Presbyterians endorsed church-state separation, recognized the church's responsibility in battling juvenile delinquency, and approved a record $7 million benevolence budget. The 800,000-member group elected by acclamation as its moderator 70-year-old Dr. William Taliaferro Thompson. Dr. Thompson will retire this year from the faculty of Union Seminary, Richmond, Virginia, where he has taught for 36 years.

Divorce statement approved

Chief interest at the Southern Presbyterian assembly centered around the traditionally thorny issue of divorce and remarriage of divorced persons. Delegates approved the report of a study committtee which was submitted as "a temporary working solution to a problem that has been increasingly troubling the church for some years."

First effect of the adopted report was to eliminate from the church's Confession of Faith two paragraphs which permitted the remarriage of the "innocent party after a divorce granted on the grounds of adultery or willful desertion." This change was held to bring the denomination into accord with the biblical injunction that marriage is dissolved only by death.

Further recommendations provided that each local congregation "appoint committees to examine those members who seek to enter a marriage in which either party has previously been divorced." These committees in consultation with the pastor would determine "in each case the eligibility of the member for the new marriage." Factors to be considered by the committees would in-

clude responsibility for the failure of the previous marriage, forgiveness of the former partner, and an understanding of the Christian meaning of marriage.

LWF Assembly plans furthered

A budget of $270,500 to finance the 11-day assembly of the Lutheran World Federation to be held at Minneapolis Aug. 15-25, 1957, was adopted last month by the 21-member Committee on Arrangements. Chairman of the committee is Dr. Paul Luther Wetzler, ULCA pastor. Director of the assembly will be Dr. E. Clifford Nelson.

Delegates from 29 countries and visitors from all parts of the world are expected to attend. Provision will also be made for thousands of American and Canadian tourists who will visit the meetings. Theme of the assembly will be "Christ frees and unites."

Public events in connection with the meetings will include five evening dramatic presentations in the Minneapolis Auditorium, the committee revealed. A youth rally on Aug. 24, tentatively set for the new Twin Cities "major league" sports stadium in Bloomington, will have as its speaker Dr. Hanns Lilje, LWF president. College bands and choirs will also participate, with attendance estimated at 50,000.

NCC tables union labor pronouncement

Five hours of sometimes heated debate resulted in the tabling by the NCC General Board at its Toledo meeting early this month of a statement on membership in labor unions. The document declared that union membership as a condition for employment should neither be required nor forbidden by law. It was seen as a reprimand to eighteen states which have adopted "right to work" laws, which provide that no employee may be fired for refusing to join a labor union.

Adoption of the statement was urg
by Cincinnati Mayor Charles P. Ta
who said the council is as competent
any body in the country to pass on t
moral questions involved in labor pr
lems. Seconding approval of the sta
ment was Tilford Dudley, AFL-CIO
ficial, who said that southern states h
adopted "right to work" laws in or
to "keep the unions weak" and to ent
industries into areas where "they can p
less."

Leading opposition was Robert E. W
son, board chairman of Standard Oil
Indiana, who praised state legislatu
"which voted to protect the little m
. . . who should have the right *not*
join a union if he so desires." Noel S
gent, former executive secretary of t
National Association of Manufacture
also opposed the document, saying th
freedom to join or not join a union i
"civil liberty" that must not be je
ardized.

As dozens clamored to be heard,
floor debate was the longest on any sin
issue in NCC history.

Bishop Meiser dies in Germany

Bishop Hans Meiser, former presid
of the United Lutheran Church in G
many and member of the Executive Co
mittee of the Lutheran World Federati
died in Munich June 8. The 75-year-
churchman retired last year after 23 ye
as bishop of Bavaria. He had been
courageous foe of the Nazis. Bish
Meiser was guest at ULCA conventi
in 1936 and 1948.

And so forth

Foreign churches poured subsidies
more than $19 million into India last ye
Finance Minister C. D. Deshmukh t
the Indian parliament. About $14.5 m
lion came from the U.S.A.

ASHINGTON

OBERT VAN DEUSEN

ATLANTIC UNION

DEAS THAT ARE shrugged off as impracsometimes come suddenly into the light, and receive new and serious tiny through a turn in world events. seems to be happening to the idea ind the "Atlantic Union" movement. or fifteen years a small group of men women have urged the need for a er relationship among the countries dering on the Atlantic. Some have e so far as to advocate federal union. ers have insisted that at least there uld be a close economic, political, and tary federation. Among proponents his idea have been national leaders n as the late Supreme Court Justice en J. Roberts. But little serious attenhas been paid to the proposal.

nge of climate

URING THE PAST YEAR, the rapid succion of world events has altered the ation. The Geneva Conference, pled with the changing strategy of the Russian leaders, has forced the leadof the western nations into rethinking approach.

his new thinking was reflected in gress. In February, a bipartisan p of fifteen Senators and twelve Repntatives introduced a concurrent reson in both houses, calling for an exatory convention of representatives ne Atlantic nations, to discuss possible ns of closer union.

he resolution requests the President to invite the other countries which sponsored the North Atlantic Treaty to name delegates, including members of their principal political parties, to meet with delegates from the U.S. This convention would explore to what extent their peoples might unite within the framework of the United Nations to form, federally or otherwise, a defense, economic, and political union.

SUCH A RESOLUTION can mean much or little, depending on whether the administration approves of the idea and gives it substantial backing. A dramatic boost came when John Foster Dulles, in his speech to the Associated Press, said that consideration should be given to expanding NATO from a purely military alliance to one with economic and political functions.

Secretary Dulles took this idea with him to the next meeting of NATO, where it became the focus of discussion. Some of the western allies were dubious, but the matter was referred to a special commission for further study. As the ideas of the U.S. State Department are formulated, the closer integration of the North Atlantic nations is likely to become a new focus of U.S. foreign policy.

Additional support for this idea comes from West Germany, where Chancellor Adenauer has been urging the expansion of NATO into a political instrument. He says that just as the North Atlantic Treaty was a military defense instrument for a possible hot war, it should now serve in the cold war as the channel of co-ordinating political initiative of the West.

We are not likely in our day to see the U.S. form a federal union with European countries. But if the present trend continues, the political and economic bonds across the Atlantic will become much stronger than they are.

Have You Ever Heard of the Augsburg Confession?

It's the statement of doctrine presented by the Lutherans to the Roman Catholic emperor and pope in 1530, intended as a final effort to reconcile their differences in teaching

By W. D. ALLBECK

NOT MORE THAN one Lutheran in a hundred knows what the Augsburg Confession is. Not more than one in five hundred has read it. If you think those figures are not right, correct them by a survey of your own.

When June 25 dawns, remember that on that day in 1530 in the city of Augsburg, Germany, a document signed by a handful of Lutherans was read in the threatening presence of the Catholic emperor and the princes of the Holy Rom Empire.

PHILIP MELANCHTHON
Author of Augsburg Confession

Because Lutherans were consider heretics, it was a bold thing for them make a public statement. There was freedom of religion in those days. O the Roman Catholic faith was permit in the empire.

Twenty-five years later, after there b been a war between the Catholic and Lutheran territories, a peace treaty w signed. The treaty made it legal for herents of the Augsburg Confession hold to their faith if their prince did. the Confession was important in affa of government.

IN AMERICA there is no political n for such a document. Our governm doesn't care what our religious faith is long as it is not subversive or immo It might seem, therefore, that there is need for the Augsburg Confession i land where we have separation of chu and state, and freedom of religion.

When we look at the matter carefu we come to see that we can no m throw away the Augsburg Confess than we can discard the Declaration Independence. In both instances w happened in history explains what ex today. Both set patterns for the years t followed. Both were keynote docume

The Lutherans at Augsburg had speak as they did because much that

l and done in the church under the
e was not acceptable by Gospel stand-
s. The Augsburg Confession was not
rely anti-Catholic. Yet if what it said
true to the Gospel, very much of Ro-
nism was not evangelical.

We, too, can have firm convictions
ut the Gospel as we remember June
1530. We need such firmness, not
y for our own good but also because
man Catholicism is still aggressive.

RECENTLY A PRIEST tried to persuade
utheran seminary student to stop his
dies for the ministry. "Protestants
ch such a variety of different things
t you cannot be sure of the truth un-
you have the Pope to guide you."

The Augsburg Confession is evidence
t Lutherans do have convictions. On
there is no uncertainty. We definitely
fer the word of the Scriptures to the
rd of a pope.

"Our churches in common agreement
teaching . . ." is the way the Confes-
n begins. That meant there was unity.
ch territory with its pastors and con-
gations joined in the united testimony.
e church within a certain area, like a
od in one of the American states, was
ted in its convictions. It was expected
t all its congregations and pastors
uld be faithful to this united testimony,
we so expect today.

WHAT "OUR CHURCHES TEACH" in unity
olies also a certain brotherly love and
sideration. There is willingness to
r the views of others, to be instructed
he best wisdom of the church. There
o room for quarrelsome individualism.
The Confession presented at Augsburg
no narrow sectarian statement. What
Christian in a universal sense we call
"ecumenical" or "catholic." And that is what the Augsburg Confession is. All the broad, full, basic doctrines of Christianity are there—concerning God, and the Trinity, and the church, and the end of the age (to cite a few examples).

This ecumenical aspect is especially important for our day. The Augsburg Confession offers a definition of the church and suggests a basis for church union. "To the true unity of the church it is enough to agree concerning the doctrine of the Gospel and the administration of the sacraments." On other matters, such as forms of worship, there can be differences without destroying unity. Indeed, the whole Augsburg Confession is so ecumenical in its statements that it is useful as a basis for discussion between churches.

There is little fault to be found with it from this point of view. The Roman Catholics could accept much of it—and did. They approved nine of the articles entirely, and six more if certain additions would be made. Melanchthon, who wrote the Confession, even made the extravagant claim at the end of the doctrinal articles that they were catholic in a Roman sense.

The fact is that the articles are also evangelical. When they say that we are received into God's favor for Christ's sake through faith, they are talking a language in which indulgences and works of merit and prayers to saints have no place. What the emperor heard read was the Gospel.

This means that ecumenical and evangelical doctrines can go together. Indeed, they must go together to give a full teaching. It is not only that God is the almighty Maker of heaven and earth. He also in great love gave his Son for our salvation.

Put in another way, this means that

Allbeck is a professor at Hamma Divinity
ol in Springfield, Ohio.

our Christian teachings are related. They are woven together in a fabric. It is a mistake to try to make some doctrines fundamental and others unimportant. Any fabric is weakened if some of the threads are pulled out. We need all the doctrines of the Confession—of sin, of good works, of the church, and so forth —for all are related to the Gospel.

YET THERE IS ANOTHER side to all this. The Augsburg Confession outlines, but does not exhaust our Christian theology. There is still room for discussion of precise details. We do not have all the answers to all possible questions. For example, we all agree that a pastor should have a "call" to the ministry, but the Augsburg Confession does not define the details of such a "call." Therefore we go beyond the spirit of the Confession if we demand that doctrines be defined too narrowly.

But it is quite another matter to reject these doctrines outright. "They disapprove of those who teach otherwise," says the Confession concerning the Lutheran churches. In our tolerant days we do not send the police to arrest those "who teach otherwise." But we can tell when some doctrines propagated today are inadequate or mistaken or subversive.

We need to remember that the Augsburg Confession was not so much a theologian's statement as it was a public declaration by laymen. True, Philip Melanchthon, a professor in Wittenberg University, wrote it. But the dukes and princes discussed it thoroughly before they signed it. When Melanchthon wanted to yield too much to the Romanists it was these laymen who insisted on a stiffer attitude.

THE AUGSBURG CONFESSION by its very nature is evidence that we can talk about "understanding the Gospel." The Good News conveys a certain amount of meaning to our minds. It is not something intelligible—like big technical words, phrases in a foreign language. The f that we cannot understand it complet does not indicate that it has no mean for us. Actually we can, and must expr it in words.

We, too, have firm convictions

Much more important than this is fact that the Gospel is a message for fa All that the Augsburg Confession says meaningful words is a description of w God is saying to us in his Word, and how Christ is meeting us in the Sac ment. After all, the Augsburg Confess is not so much a set of teachings for mind as it is a statement of an experie involving our whole being—an exp ence of God loving us for Christ's sa

When the Lutherans arrived at Au burg they found a pamphlet being culated accusing them of many heres Their Confession was in part an ans to such charges. When it was finis it quite evidently acquitted them of fa teaching concerning God and the Trin In addition to this it showed that th faith in Christ was more than intellect It was vital and living. For Christ, b of the Virgin Mary, crucified under P tius Pilate, was risen and ascended was their living Lord, as he is ours tod

BRIEF SUMMARY OF THE 28 ARTICLES OF THE AUGSBURG CONFESSION

On these statements of faith the Reformers hoped to win agreement with the Roman Catholic Church

. There is one God who is three Per-
s, Father, Son and Holy Spirit.
. All people are by nature sinful, and
need of new birth through baptism.
. Christ is truly divine and truly
ıan.
. No one can become righteous in
d's sight by his own efforts, but solely
ough faith.
. God gives us faith through the Gos-
and the sacraments. (Baptism and
Lord's supper.)
. True faith brings forth the good
ds God expects of his children.
. The church is the assembly of be-
ers in which the gospel is rightly
ght and the sacraments rightly ad-
istered.
. Gospel and sacraments in the
rch are effectual even though received
ough unworthy ministers.
. The grace of God is offered in bap-
ı, and therefore baptism is necessary
salvation.
0. The Body and Blood of Christ are
ived, under the bread and wine, in
Lord's supper.
1. Private confession and absolution
ins are approved, though a man's sins
greater than he can confess entirely.
2. Sinners may be absolved of sin
n honest repentance.
3. The sacraments are signs of God's
oward us, to stir up and confirm
in those who receive them.
4. No one should teach publicly in
church, or administer the sacraments,
ss he has been properly called.

15. Celebration of holy days and feasts is approved, but not held necessary.

16. Christians should support their government, and obey its laws, unless these are contrary to God's own laws.

17. Christ will return at the last day as the judge.

18. Man has freedom of will to work for earthly righteousness, but cannot attain God's righteousness without God's help.

19. Sin is not caused by God, but by man's failure to obey God.

20. A man who has faith may be expected to live rightly, although it is not his good works which earn him God's approval.

21. The saints may be kept in hallowed memory, but are not to be worshiped.

22. Both bread and wine are to be given to communicants in the Lord's supper.

23. Priests are to be allowed to marry.

24. Holy communion is to be celebrated reverently, not as a new sacrifice for sin but for strengthening faith.

25. Confession of sin is a proper means of preparation for receiving communion.

26. Observance of holidays, fasts, rites, and attire are not essential to Christianity and must not be compulsory.

27. God is not pleased by men and women who flee into monasteries and convents.

28. The church is not to rule the state, or even to make laws governing men's consciences in religious practices unless these laws already exist in God's Word.

FISHERMEN AND FARMER

People in Nova Scotia would not respond to an evangelism mission, it was predicted. But they did the unexpected.

By R. E. BIEBER

HEADS BEGAN TO SHAKE when preliminary plans for the Lutheran Evangelism Mission were announced in Nova Scotia. "It won't work here!" "Our people just won't go for all this organization!" "How can a pastor with six congregations be a 'host pastor' in six places at once?" "What about the spring mud?"

People in Nova Scotia live close to the earth and sea, exposed to the elements, and are slow to express emotion, impassive to the "high pressure" methods that work well in big-city suburbs.

But six months before the mission, pastors and their wives began holding monthly retreats. Laymen prayed for the success of the mission. The first briefing session, to everyone's amazement, filled the large St. Paul's Church in Bridgewater, and the second set a new Canadian attendance record!

PRE-MISSION VISITATION ignited a fire. Training sessions were crowded. Men too shy to speak to strangers began leading prayer. Thirty lay chairmen filled in the gaps for the eight overtaxed host pastors.

One chairman quit his job for a week to give the mission full-time attention. Another did his regular work at night. Another, a blind man, did the "br work" for a staff of key workers.

On April 14, the missioners arrive 15 of them, for 30 Nova Scotian con gations. They came from all kinds parishes scattered across two nati They ranged in age from 25 to 70. T served a week in each of two parishe

During the two weeks of mission week in each of the two conference

To fishermen on their boats and to farm at their barns the Rev. Luke Batdorf invitations for the evangelism miss

ERE INVITED TO BE MISSIONARIES

orts began coming in from the host tors:

At services held in a school building, ndance began with 23 persons and cluded with the building packed" . . .

visitors reported a problem—the spects had been contacted by so many ple in advance that many of them had ady left for the mission services when visitors arrived" . . .

Leaving for home after a service, a nber remarked, 'We're being spoiled ervices every night!'" . . . "Two nen visitors brought in nine commit-ts for the pastor's class—and their commitment for permanent evan-m work" . . .

Two 17-year-old boys won a pastor's- promise from the most difficult and robable prospect on our list" . . . "A ear-old lady walked four miles each t over rain-soaked dirt roads to come to church" . . . "An elderly arthritic cripple came every night despite the weather."

The mission's statistics were significant. To the thirty congregations' combined 4,099 confirmed members, 304 new ones were added—255 via the pastors' classes, 49 by transfer—and 102 children were promised for baptism. These were the initial fruits of 631 calls made by 337 visitors. Total mission service attendance exceeded 20,000.

But the results cannot be measured by statistics alone.

The mission was the final build-up for a rebirth that has been in the making for years. Since the mission, worship and witness in the congregations have been alive as never before.

e grave of Nova Scotia's pioneer Lutheran nary, Carl Ernst Cossmann (1806-97), the ng missioners brought a memorial wreath.

SUNDAY CAN BE ANY DAY IN BRAZIL

Large parishes, long distances, low budgets all add to the problems of the church in the land of the Southern Cross . . .

By STEWART W. HERMA

ONE OF BRAZIL'S big problems can be summed up as follows: huge parishes, low budgets, long distances, poor roads. What is the answer?

"Each congregation has the right to at least one service on a Sunday during the year." What does that strange statement mean? Simply this: many a Brazilian Lutheran pastor has as many as a dozen congregations in his parish. He works out a travel schedule long in advance with a careful eye to the economy of time and money. People must come to service whenever the pastor can get there. It may fall on any day of the week, afternoon or evening.

Therefore, if any congregation has a special anniversary or wishes to celebrate one of the big Christian festivals—such as Christmas or Easter—on Sunday, careful planning is required. To have a service on Sunday is quite an event for some of the smaller, outlying groups.

IT SHOULD BE NOTED that these are not just "preaching points." Practically every one of these congregations already has a church building, even in most of the "new" settlements along Brazil's advancing frontier. This is one of the most astounding facts about the Lutherans of Brazil. Long before they can hope to have a pastor of their very own, they put up a building. Functional parish centers are unacceptable. The people want a church that looks like a church.

Actually, the buildings are almost m notonously similar, exactly what a "ty cal" church is supposed to be. All— cept for early wooden structures— built of brick or stone and painted wh or perhaps light green. Invariably th rest in lonely glory on top of a steep h difficult for the aged or ill to climb, l visible for miles around.

THE INTERIOR of the Lutheran churc would be familiar to us all. There is altar—usually with a crucifix rather th a cross—and candles and flowers. C trary to ideas current in other parts Latin America, this kind of altar is regarded as "too Catholic." Then th is a "wineglass" pulpit so high that o the people in the organ gallery can l for long at the preacher without acquir a "pain in the neck." Occasionally will find the pulpit perched over the al

In one church where this was done satisfy the Pomeranian Germans, an teresting baptismal device was brou from Holstein. Instead of a font fir planted on the floor, there is a la carved angel with silver basin in stretched arms hovering in mid-air. W there is a child to be baptized, a cran turned by an unseen hand at the pro moment and the lifesize angel slo descends with water "from above." not difficult to believe the pastor when says that every eye is riveted on descent.

THESE PEOPLE CAME A LONG WAY
A big church day at Espirito Santo

Y U.S. STANDARDS the Brazilian rches are not expensive. A good-d brick building with seating capacity 200 people or more, complete with ple and a proud rooster on top, costs ut $5,000. Of course, there is no heat-involved, because extra heat is rarely ded in this climate. Air-conditioning ht be more to the point, but the thick s and high ceilings keep most of the out.

upplementary church buildings are nitely secondary. There may be a e parish hall, but more often a small n is set aside for the women's society outh meetings. One of the bigger rches I visited has a fine new parish with both kitchen and kindergarten shed.

Incidentally this church also arouses considerable local Roman Catholic curiosity because its altar painting depicting the crucified Christ also shows Martin Luther at the foot of the cross. This is taken as proof of the fact that Protestants regard the great reformer just as Romans regard their special saints.

It is one of the hard facts of pastoral service in these extended parishes that an automobile costs as much as a church. Owing to the excessively heavy import taxes, even a jeep costs about $5,000. The whole question of providing pastors with vehicles resolves itself into this question: can we raise as much money as we would need for a new church in order to supply our pastor with an auto?

How would a North American congre-

gation answer that same question? It goes without saying that the average pastor cannot afford to invest in a car. His salary rarely runs higher than $100 per month and more frequently hovers between $60 and $80.

Recalling the fact that most pastors have up to a dozen congregations and preaching points, a motor vehicle is a necessity. Fortunately many of the parishes have come to realize this. In at least one of Brazil's four synods practically every pastor now has some kind of "jalopy." Others have motorcycles. But some still travel many miles over earthen roads in all kinds of weather by bicycle, horse-and-buggy, or by tedious cross-country buses.

For back-country traveling the jeep—or jepp!—is almost as good as the mule on which pastors only a generation ago labored across the trails from colony to colony. The trails have now become what we would describe as "country roads," which means that they are invariably either all mud or all dust. Paved highways are still a rarity except in the immediate vicinity of a few of the largest cities . . . a fact which the air tourist will hardly appreciate as he flies swiftly from one airport to another, perhaps even in a taxi-plane.

Bad weather therefore affects church attendance in country parishes. One night I stood outside a small country church and marveled as the farm wagons rolled away in the dark for a two- or three-hour trip homeward over slippery, narrow mountain roads. In honor of my visit the local authorities had poured several loads of sand onto the earthen road leading from the village to the church because mud had made the street almost impassable a couple of weeks earlier. It was truly the "red carpet" treatment.

In that same parish the pastor's r
lies buried near the church and the p
tor depends upon his parishioners to fe
him from point to point. His people l
in a radius of 35 miles all around h
He and his wife came from Germany o
a few years ago. They had no househ
furnishings to bring, because they
escapees from the Russian Zone. So th
parsonage is sparsely equipped with
most necessary items borrowed fr
nearby members. However, no one
a jeep to spare.

Pastors are faced with a diffic
dilemma. Either they must take on
dozen congregations so that they hav
living salary, or—if they have only
or two congregations—they must f
outside employment. Of course, the sh
age of pastors is so great that most past
simply must assume a large area in or
to cover the larger Lutheran settleme

Nevertheless, it is generally assum
that less than 500 families cannot supp
a pastor, which is certainly true at
rate of only $2 or $3 per year per fam
A parish of 1,000 families is better,
1,000 families translated into No
American church language means o
4,000 baptized members. One pastor c
not possibly give the necessary spirit
care to so many members scattered o
an area of 100 square miles, especi
if he travels by bicycle.

All in all, the steady growth of
Lutheran membership in Brazil is rema
able in view of the shortage of past
and the appallingly weak financial p
tion in which they stand. The total buc
of one city congregation of more than
families—perhaps 1,200 souls—is ab
$2,000. The pastor's salary runs ab
$1,800. That does not leave much lee
for the maintenance of an automob
does it?

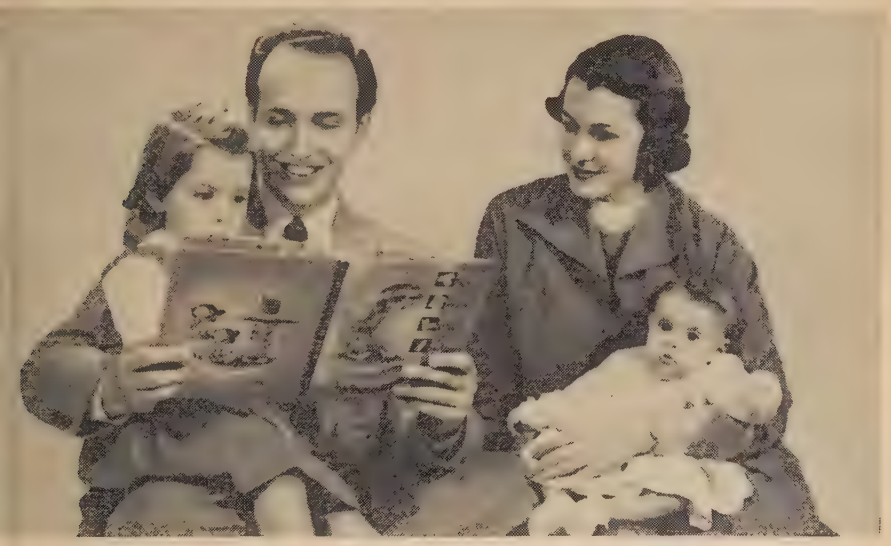
SUCCESS STORY

ROGER WILLIAMS IS FAMOUS NOW, BUT NOT TOO BUSY FOR CONTINUING HIS ACTIVE CHURCH MEMBERSHIP

IF YOU PUT a nickel in the juke box, or n on the TV, the music you are likely hear these days is played by Roger liams. This is the young man who s himself "the luckiest guy in the ld." His rise to success in popular sic (he's also good at Bach and Bee-ven) may be called luck, but is due nly to hard work.

here's something else in the Roger iams success story. It's deep Christian n which steadies and strengthens him is tumultuous career on the concert e, in the recording studio, and per-ing in hotels and night clubs.

ger Williams, whose name is really Louis J. Weertz, is the son of Dr. and Mrs. Frederick J. Weertz. His father is senior pastor of St. John's, Des Moines, Iowa, largest United Lutheran church in the United States. Louis Weertz, his wife Joy, and their two daughters live in Forest Hills, Long Island.



Theirs is a charming American family and home, and it is a pleasure to spend a few hours with them. Any visitor, whether there on business or pleasure, is caught in the usual morning hubbub of family suburban life—a neighbor who came with a message . . . Laura Lou marching in with a bunch of five-year-olds . . . Alice Ann toddling about and trying to take over the interview . . . the egg man at the door . . . telephone interruptions for Joy

LUCILLE E. HEIN

. . . the record-player going so I could hear some of Roger Williams' recordings.

Many years of intense musical study lie between Roger's childhood introduction to music in Des Moines and his arrival at the top of the best-seller record lists. "I had a wonderful start in music. My mother was a music teacher and director of the symphony orchestra at Kansas State College in Emporia. My first organ lessons were in my father's church. The church organist, Hannah Roe, was my teacher, and did she keep me in line!"

By the time Roger was four, he showed signs of talent and played his small piano by ear. At eight he played the piano well, and soon had mastered thirteen other instruments. By the time he reached his teens he was entertaining at church social functions with a one-man band act.

"BEING A MINISTER'S SON is wonderful luck. Just think of the advantages I had . . . the many people of all types that a minister's family knows, the chance for an early start in music, the example my parents set of the good life . . .

"You know what my father told me when I was striking out for myself in radio? We stood before the altar in the church and he said, 'I don't care if you're a janitor or a genius, just don't disgrace the family.'" Roger smiled and put his arm around Joy, who sat beside him on the sofa. "We're trying hard to live up to dad's order."

"Coming back to being a minister's son —a boy is always trying to prove that he is not a sissy. It seemed to me that loving music and being a minister's son took some living down, so I went in for sports as a way of proving I was as tough as the next one. Of course, dad had the boxing gloves on me almost from the day I was born." Roger's father is a former prize-fighter who gave up boxing and turned to the ministry when he saw a frie killed in the ring.

In high school Roger won his lette in boxing and basketball, and worked a lumberjack and guide in the lake regio of Minnesota during summer vacatio He was student conductor of the scho orchestra and choir and kept up his mus studies.

When he graduated in 1943, he tri to enlist in the armed services and w rejected because of severe hay fever. went to Los Angeles for a year to stu with Philip Tronitz and to conquer hay fever. He was accepted by the Na and sent to Idaho State College, whe he studied engineering and entertain Navy units.

Roger has had a wide background music since he learned to play the chur organ "when I was so small and the gan was so big that I had to walk up a down the pedals." In 1945 he was leased from the service. Later he return to Idaho State College to take his A. degree in 1950, then returned to D Moines to take a Master's degree in mu at Drake University. While at Idaho played seventy concerts in the Northw and maintained a straight "A" avera

It was when he played a concert gagement at Idaho State College t Roger met Joy Dunsmoor, whom he m ried in 1948. Joy was the football bea queen and a music student, specializi in the organ. "That's how I won over football heroes," Roger said. "Joy an had music in common. I'm the lucki guy in the world, married eight years the loveliest girl in the world, and we two of the most enchanting children the world."

JOY INTERRUPTED with a laugh. "P haps Lou is the only bridegroom w played at his own wedding. That's h

DR. FREDERICK J. WEERTZ
Son tries to live up to Dad's orders

ch he loves music. We were married
his church with his father and uncle
ciating, a congregation of 1,500 pres-
and the bridegroom played the organ
ore the ceremony started!"
oy went upstairs to tend to the baby,
Roger became very serious. "We kid
another about our romance, but re-
on has played a big part in our lives.
now Joy was hesitant about our mar-
ge—I had no steady job. She knew I'd
on tours most of the time, and she re-
ed that if I became a success, there'd
plenty of opportunity to stray. One
before our marriage we went into the
ch, and before the altar we promised
e true to one another and to make the
use of the talents God had given us.
now that my luck is tied to this prom-
we made.
Joy is the other half of the Roger
liams team," he went on. "I'd be
mped without her. She makes every-
thing run smoothly at home and sends me off on tours packed and scrubbed and full of pep. She's my secretary and takes care of all my publicity and files. Her musical knowledge enriches my own approach to music. We talk the same language." Roger often writes music for Joy, and his latest album, *Daydreams,* includes *Serenade to Joy.*

Wherever the family goes, they look for the the Lutheran church. For four years they have lived in New York and are members of St. John's Church of Richmond Hill, Long Island, where Dr. Robert F. Weiskotten is pastor. When Roger joined the Lutheran Laymen's Movement for Stewardship, Pastor Weiskotten wrote to Dr. Henry Endress, LLM executive director, "I'm gratified that Lou has joined LLM. It is another indication of his deep devotion to the church . . . For me, his genius lies in his ability to bring a clear, classic, exciting beauty to what otherwise might be but a prosy, popular score."

There is another man who is proud of Roger's devotion to his church and to his music. That is his father, Dr. Weertz, who wrote, "Nothing, at this time, could bring greater joy to me than to know that Louie has joined the LLM . . . He is attaining his goal as a popular stylist and should make a definite contribution to American music and is now meeting with modest success, through God's grace."

"RELIGION IS in my blood, just as music is," says Roger. "When you are constantly involved in church activities as a child and as a teenager, how can you put the church aside as an adult? I directed our church choir, wrote music for children's and senior choir, learned to improvise on the organ and piano for any sort of church affair, and I loved it all.

"I want to make some definite contri-

bution to my church, and when an LLM member wrote to me about this stewardship movement and what satisfaction he and other laymen found in it, I decided this was the place for me . . . I'm proud of being a Lutheran and the son of a Lutheran minister. I get a kick out of referring to this on radio and television programs. I compose quite a bit of church music, and I see no reason why a good religious song shouldn't make the hit parade or the best-seller list."

Roger has done many arrangements that his father's congregation and others enjoy. One of the best is his arrangement of *Abide with Me* for piano and organ. Whenever he returns to Des Moines, he finds time to play the organ at St. John's.

IN FOUR YEARS since moving to New York, Roger Williams has developed his talents in the semi-classic, popular, and jazz fields, as well as advancing in his study of classical music. Under the GI education bill he enrolled in the Juilliard School of Music. One of his classes was conducted by Teddy Wilson, jazz pianist.

It was Teddy Wilson who suggested that Roger try out for the "Arthur Godfrey's Talent Scouts" show. Roger did and won. Next he appeared on "Chance of a Lifetime" show. "This was pure luck," says Roger. "I went to the show to help out a young singer who needed an accompanist. She was too nervous to show up. I was asked to fill in her time by playing a few numbers. I won a thousand dollars. Was that a life saver!" Roger has also appeared on the Ed Sullivan show twice and on the Jackie Gleason show.

He is a versatile performer and can fit his talent into almost any situation. One night he may impress a well-informed concert audience with Bach, Beethoven, and Brahms; the next night charm a sophisticated supper-club clientele w his clever act and dreamy music; a the third night slay a teenage mob w the tremendous rhythm of jazz.

He makes concert tours of the lar cities, has engagements at exclusive ni clubs and hotels ("fabulous Shamr Hotel in fabulous Texas next week," interjected), appears on college mu series during the academic year. In Ap he was a headliner with actor Rob Montgomery at the Chicago youth ra In July he will appear as piano sol with a symphony orchestra at the Y Bowl.

At the time of our interview, Ro was in New York for two weeks to the filming for his own "Roger Willia TV Show," in which he will play his o and other compositions and intervi guests. A feature of his lighter enterta ment is his pal, Sebastian. Roger co bined his engineering and musical kno edge to create "Sebastian"—an ingenio miniature, electronic piano. The t piano is translucent, lights up in col when a spotlight plays on it, and spe to Roger with the delicate voice o celeste. "Sebastian" intrigues audien because he is uncontrolled by wires plays music as if by magic.

"Sebastian is my confidant, critic, jealous competitor. Sometimes he arg with me, gets bored with what I play, interrupts. He claims he plays better t I do—sort of an 'anything you can d can do better' attitude. Then we hav contest to see who plays better. I alw win!

"It's tough to make a dent in the mu world of New York," Roger said. "I couragement and hopelessness get down. Finally I landed an engagem in a hotel lounge, and there Dave Ka head of Kapp Records, heard me. T was another piece of luck. I did an alb

Kapp, *The Boy Next Door*. The re- nse was slow but good. But I hit the pot with the first single record I did Kapp, *Autumn Leaves*."

THE STORY OF THIS first hit is a fairy that depended on chance. Roger present at the recording session of ther artist at Kapp Studios. About ty minutes of the time was left, and pp asked Roger if he wanted to run ough his arrangement of *Autumn ves,* a French composition that had n recorded over forty times and had er been a hit. The *Autumn Leaves* ord, made in twenty minutes, was at top of the best-seller list for several eks and on the hit parade for several nths. Since that time several million ords have been sold. All Roger's single ordings and albums since that time e been on the best-seller lists.

Training in classical music has given ger a control of music dynamics that kes his approach to popular music der and rich. For his concert engage- nts he often plays a combination of ssic and semi-popular music. His ord albums are equally diverse. At sent he is preparing an album that will be entirely classical music. His earlier *Roger Williams Album* includes popular songs from stage and screen, waltzes, dreamy music, *Autumn Leaves,* and one of his own compositions, *Night Winds.*

The Boy Next Door album is a "piano serenade for the girl next door." Its title in a way symbolizes the modest, boyish charm of Roger Williams that captivates his audiences. Another album, *It's a Big Wide Wonderful World,* contains piano solos and duets with rhythm accompaniment. "I like recording music. You can reach more people than in any other way. On TV and radio you hit a big audience, but maybe you hit them only once. A person who buys a record is going to play it many times."

Music critics consider Roger Williams a classically trained musician who bridges the gap between classic and popular styles. One of them said, "Jazz and twentieth-century styles are here to stay. For years there has been a gulf between classical and popular music. I think it is more the result of tradition than of desire on the part of the public. People who enjoy good music can appreciate the best in both classic and modern. Roger Williams gives them both."

LEGAL HOLIDAY

THE DEVOTED MOTHER had taken her small daughter to a revival meeting. The little girl was well-behaved until the time came when the evangelist—a member of the "fire and brimstone" school—rose to give his message.

"And the world will seethe in flame," he shouted, describing the last days of the earth. "The rivers will overflow their banks. Great earthquakes will split the earth. Mountains will topple . . ."

The girl tugged excitedly at her mother's sleeve. Impatiently the woman turned toward her daughter. "What is it?"

"Mommy," the child said seriously. "Will we get out of school?"

—THOMAS P. RAMIREZ

EXPLANATIONS

DONNA MATTEO is staying with us and Susie is having a wonderful time having someone her own age in the house.

It's a little awkward to have Karen sleeping on the sofa bed in the living-room, but she enjoys the grownupness of it, even if she does sound a bit martyr-like now and then. Surprisingly enough, Pete enjoys the set-up too. I'd been a little bothered at the thought of adding another girl to a family already a little top-heavy in that direction, but far from feeling outnumbered, he is delighted to have one more person to whom to demonstrate his superiority.

"You mean the crazy house?" he demanded, when Dan and I told the family that Donna's mother was going to a mental hospital for a while and Donna would stay with us.

"We definitely do not mean the 'crazy house' or any other name like that," Dan informed him. "A mental hospital is a hospital. Donna's mother is going there for treatment. When she comes back she will be as normal as you or I."

"More normal than Pete," sniffed Karen.

DAN SMILED at her and rumpled Pete's hair with a roughly affectionate hand. "Trouble is that while we know that people can be sick in their minds through no particular fault of their own, we go around using words that make it sound as though we thought they were doing it deliberately—or were some sort of monsters, not quite human. It's just a habit with most of us that doesn't mean a thing. But —" and he looked soberly around t group—"it is a habit we will have break, if we want Donna to be hap with us."

"Oh, sure," Pete agreed, "I would say anything about her mother being gooney—not in front of her!"

"And not to anyone else!" I put "We must help the other children to derstand so there will be no chance marks for her to overhear."

THIS TIME Karen was sober, alm solemn. "I'm not sure I understand myself. What is it? Can anyone go cr —or whatever word we're supposed to for it? Just like catching a cold or so thing?"

"Could it happen to us?" demand Pete.

"Wow!" Dan grinned, half-dismay half-pleased at the way they were go at the problem he had raised. "You got me in a tight spot but they're g questions and I'll do the best I can."

He paused and the youngsters sat th all eyes and ears. He looked a little comfortable. "Remember, now, I'm doctor or pastor."

"O.K.," agreed Pete. "You're a m man. So shoot."

"Go on," urged Susie.

"Well," said Dan, "here's how I it. And if your mother disagrees, sure I want her to correct me." I sm encouragingly and he plunged ahe "People have minds and personalities.

"Is there a difference?" Karen ask Dan looked at her so sharply she flush

o. I'm not being smart. I really want know."

As I understand it, personality in- es everything you are—your thoughts l actions and your feelings. It's the ng that makes you somebody instead of nething. The way you think and the y you act are all mixed up with the y you feel. I guess I mean combined related more than mixed up."

"Related," Susie nodded, "like your thers and sisters and stuff."

"Well, not exactly. Maybe I'd better tell you about Mrs. Matteo. She has n getting more and more unhappy. thinks everyone is against her and t she has to keep cleaning her house l doing unnecessary things for her nily. No one can tell her not to."

"Crazy!" laughed Karen, then clapped and over her mouth.

"In other words, she doesn't look at the way it is, but the way she thinks s. Now, the doctors think that some- ere she got to feeling wrong about life l won't be really well until they are e to help her see why she feels as she s. When she understands the feeling, may be able to look at things dif- ently."

PETE GOT to his feet. "My bat and ve in the closet? I don't understand stuff, but I'll be careful not to say thing to hurt Donna's feelings."

"He sure is silly," Susie observed. "It's like when you think the big chair in corner is a bear and someone turns the light and you see it's a chair all the e. You can see what it is but you don't t the light out again yet. You feel it's a bear, no matter how it looks."

Is that it, Dad?" Karen demanded.

Not quite, but near enough. I guess vas foolish for me to try to explain. we really need to know is that it is nothing to be ashamed of and that the doctors are sure that Mrs. Matteo will be all right."

The girls went off to arrange their rooms so that there would be a place for Donna's things. Apparently they'd accepted Dan's explanation, but he felt uncomfortable about it. "Sure got in over my head that time. Funny how much you think you know until you start to explain to children. And come to think of it, I don't really know much about mental illness."

"I guess we all think we do because of so much appearing in the magazines."

"We had better bone up a little if we are going to have Donna here. She may have questions."

"Let's ask Pastor Sym to talk it over with us. He knows a lot of the newest ideas. Perhaps he can tell us how to explain it if we have to."

SO WE LEFT it that way. However, Donna has been here three days now and hasn't asked a single question. Tony comes in to see her in the evenings and all her concern seems to be about what time he's coming. She almost never mentions Kathy.

Last night Tony was late. He had missed quite a bit of work while Kathy was at home and had to get caught up. I heard Donna say very matter-of-factly to Susie, "My daddy is the busiest man in the world. He has to work and he has to visit my mother and he has to visit me. I don't know how he does it!'"

"He sure is busy," Susie agreed. "And he tells good stories. I liked the one about the elf and the milkmaid. He tells good stories and my father is the best explainer there is."

"He is?" Donna was interested. "What does he explain?"

"Oh, being sick and things."

WORSHIP NOTEBOOK

WE HAD JUST SAT DOWN for the evening meal. Hands were folded, heads bowed, when suddenly my wife said: "Look at those hands! Off with you to the bathroom and scrub!" I looked up in time to see a pair of very dirty hands slide off the table and a sorry-faced little girl leave the room.

A few minutes later she came back. This time the little hands no longer bore the marks of the dirt-pile. Fingers were shining white. Once again heads were bowed and voices were lifted in thanksgiving to God.

SO IT HAPPENS in almost every home where little children laugh and play. Ever since childhood, we have been told that we must wash before eating. No one would think of going to the table without first washing.

Is this ritual necessary? Does the food have less nutrition because we fail to wash our hands? In most cases, it doesn't. The reason we wash our hands is because we feel that it is good practice of personal hygiene.

There is a parallel situation in church worship. The first act of the service each Lord's Day is confession. This is, in a very real sense, a sort of spiritual cleansing. We confess to God the faults and shortcomings of which we have been guilty since last we entered his presence, and we seek forgiveness. Once cleansed by God's absolution we go on to express our praise and thanksgiving and at the same time receive his gracious gift.

This is particularly emphasized whenever the Sacrament of the Altar is celebrated. Many of our churches still refer to the Order for Public Confession a Absolution as the preparatory servic and in some areas it is held as a separa service a day or two preceding the ce bration of the sacrament. By providi such an order, the church demonstrat that every believer ought to particip in a service wherein by the grace of G he is prepared to enter upon that preci moment when he communes with God.

THE CHURCH HAS ALWAYS expected th each communicant should join in t preparation. At various times in t church's history, differing forms ha been used. Once private confession w required. This is still the practice in t Roman Church. Within the Luther Church private confession was never quired, but has been voluntary. Althou seldom employed, it is still in use in so sections.

Certainly it is one feature of mod Lutheranism which might cause Luth himself some difficulty if he were to turn today. The Reformer placed gr stress upon private confession, and rec nized it as a valid and healthy man of being purged of one's sins and t receiving the grace of God.

Although private confession is seld practiced among us, for a long time therans were required to "announce" th intention to receive the sacrament. T consisted of dropping in on the pasto the week preceding the service of H Communion, informing him of your sire, and thereby affording the pastor opportunity, if needed, to counsel w you. Announcement is still practiced some areas.

n America the so-called preparatory vice, usually held on Friday or Satur- evening, was long in vogue. With ly Communion seldom being given re than four times a year, everyone nded and few complained. But with desire to provide more frequent op- tunity to receive Holy Communion, l with the increased speed of man's ekly activity, the preparatory service an to disappear. In most of our rches a shortened form of the Order Public Confession and Absolution cedes every communion service.

Over the years many variations but the ne requirement: before communing, n must prepare.

TODAY A NEW ABUSE is apparent. Some- v many of our people have gotten the a that it is not necessary to participate he confessional service before receiv- communion. In my own experience an recall one family that never entered church on time. Frequently they ar- ed during the *Kyrie,* they tried to ar- ge their seats so as to receive the rament in one of the first tables, and the church long before the benedic- n was pronounced.

Pastors mention regularly this laxity. layman writes to inquire: "Why is it t from two to three times as many ple take communion as attend a pre- atory service? Is the order for public fession a necessary part of the com- nion service and should it be man- ory for the communicant?"

For the sake of good order, if for no er reason, a communicant must par- pate in the so-called preparatory serv- Some may argue that they can make q ate preparation at home, and cer- ly God's forgiveness is not restricted time and place. But if you chose to pare yourself at home, and thereby excuse your tardiness, why bother to attend the services at all?

What we must always remember is that God's Word calls individuals into a fellowship, a body which is united in faith, hope, and love. This is the church. And the chief business of the church, as a body of believers, is to worship God. If we come together to hear his Word and to receive his grace, isn't it equally important that we are united in our preparation?

No one will say that a man must participate in the preparatory service, but what kind of a Christian is he if he does not? —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Lonely

QUESTION: I am the widow of a Lutheran minister, and have located in a new community and congregation. I live alone in a small home which I have bought. I have few acquaintances and no real friends. Life is very lonely and hard. I wish I had some good Christian woman to share the place with me and furnish some companionship. There seems to be no one to whom I can go to talk about my situation and my problems.

REPLY: You are in a situation similar to numerous other people who have come into a new congregation, and are having a slow time getting acquainted. But I am sure you are capable of handling the problem and working out a solution. As a former pastor's wife

you undoubtedly had many contacts, did much visiting, and in general learned how to deal with people. Now it is up to you to put your experience to work in solving your problem.

Go to church meetings, both Lutheran and interdenominational, in your area. Get into civic groups also. Go out after acquaintances and friends in a courteous but mildly aggressive manner, and win new friends of the right type. Be friendly with people in the church and in other groups, and by-and-by you'll have plenty of friends, and they'll be ready to associate with you and visit you. In your new groups of friends you may then be able to find a person who also desires someone to live with—if you still desire someone. But if you take anyone into your home, be as certain as possible that it is someone with whom you can get along happily—that's not always an easy matter.

All this you are capable of doing—if you will take the initiative. You can solve your own problem better than anyone else can. But exercise patience, and don't expect it all to happen by the day after tomorrow.

Democracy at home

QUESTION: Are you certain that democracy is the best pattern for the successful life of a family? Is it Christian?

REPLY: A cardinal Christian principle is the sanctity and supreme value of persons. Democracy is based on the same principle. Christian faith helps mightily toward making domestic democracy work.

Marry?

QUESTION: If a girl and a boy want to get married, but their parents don't approve, should they get married anyway? (Teen-age question.)

REPLY: At your age go very slow You are young. Most persons at yo age are not ready for marriage. M riage is not a lark but a very seri matter. You had better heed yo parents' advice.

Dismissed

QUESTION: Some years ago I tried organize a new work in our congregati but I was told it was not needed. A f people worked against me but I kept my effort, and after three years, with help of a few persons, I got the proj started, and became its head. I enjoy the work and felt that it was my proje It was a big part of my life, I work hard on it, and I kept careful records paid many bills out of my own pocket

Two months ago I got a big surprise a terrible disappointment. The presid of the council took the work from m and told me my service was no lon needed. He argued that I was not act enough. I do not understand my d missal, for I was putting a great deal time and effort into the work. Now am not needed any more.

REPLY: You ought to consider fact that we humans like ourselves a our actions pretty well—much be than many other people like them. Y may gain considerable help toward solving your riddle by taking a g look at yourself.

Since it seems to be the wish of y group—at least, its leadership—to h someone else render the service wh you had been performing, whatever reason, it is best for you to go al with their preference as amiably as p sible, and let it be known that you willing to render any other service which the congregation considers qualified.

The Reformation in Paper Covers

e Age of the Reformation. By Roland H. Bainton. D. Van Nostrand Company. 191 pages. $1.25.

n this modestly priced, paper-bound book Dr. Bainton has achieved two things which ld make the book quite welcome to pastors and laymen alike.

he first achievement is to present in the 92 pages of Part I a succinct, clear, and yet prehensive historical sketch of the Reformation. Dr. Bainton brings to bear his vast urces of information and his flair for precise yet vivid language.

verything necessary to an understanding ne age of the Reformation is here, in- ng some areas which all too frequently scant attention. The Catholic Reforma- receives an appreciative treatment. The paptists are given a just share of atten- There is a section on the relation of Reformation to persecution, rebellion, and liberty. Part I is then summed up n effective 12-page estimate of "The cts of the Reformation."

ne second achievement is to present, in II, key passages from the key docu- s of the entire Reformation period. Here Bainton's wide-ranging knowledge of Reformation literature shows to best ad- age. In 12 "Readings" he gathers to- er one of the most illuminating source ctions this reviewer has ever seen. Ref- ce notes in Part I link these sources to text, but standing by themselves these lings are worth the price of the book. ach reading is headed by a brief de- tion of the circumstances which pro- d the documents quoted, and the sources e documents are cited.

is an exciting experience to move from er's "Lectures on Romans" to the reply ne Romanist Prierias to the 95 Theses, arlstadt's attack on images, to Zwingli's True and False Religion," to the teach- of Menno Simons, to the sermons and s of John Calvin, to the decrees of the ncil of Trent—and it is only a sample hat is in these Readings.

ne book closes with a brief, selective ography of works in English and a done index. RICHARD C. WOLF

erlin, Ohio

Roman Catholicism vs. Liberty

Religious Freedom in Spain: Its Ebb and Flow. By J. D. Hughey, Jr. Broadman Press. 211 pages. $3.

The last state of Spain is not worse than the first. Nothing is likely to be worse than the Inquisition. Nevertheless, from the Protestant viewpoint, the situation in Spain has steadily deteriorated for nearly a century.

This factual volume is a documented account of, first, the establishment of religious freedom about 1868; second, the decline into mere toleration about 1874 under governments subsequently fluctuating between left-leaning Radicals and Catholic Conservatives, and thirdly, the hasty separation of church and state at the foundation of the Republic in 1931 and then Civil War from 1936-39 which restored Catholicism to power under Franco.

In alternate chapters the author carefully distinguishes between theory and practice. He piles up the ugly evidences of Roman bigotry but is equally frank in exposing Protestant inadequacy. In short, it's a sobering book, worth pondering.

Some of its lessons are these: that the struggle for religious liberty cannot be divorced from the struggle for civil rights; that Protestantism could have made a big impact on Spain during the short days of religious liberty but failed to seize its opportunity; that Romanism knows how to make excellent political use of its specious plea for the preservation of "religious unity" to cloak ecclesiastical totalitarianism; that the Vatican has never raised a finger in the cause of genuine religious liberty. The author's

dispassionate conclusion: "One lesson Spain teaches us is that religious liberty is never achieved once for all. Catholic unity is incompatible with liberty." S. W. HERMAN

New York City

Converting the Hawaiians

Yankees in Paradise. By Bradford Smith. Lippincott. 376 pages. $5.

Yankees in Paradise is the critical and objective history of the early Congregational missions in the Hawaiian Islands. White traders brought measels, rum, and venereal disease, plus hard work to the Hawaiians.

What a fertile field for the gospel! At the beginning of the nineteenth century, Americans were just becoming "mission conscious." This was the beginning of the era of great concern for unclad natives in lands "where every prospect pleases and only man is vile."

Today, when many of our overseas mission projects are faced with the rising tide of antagonistic nationalism, the history of mission development provides a study of how well-meaning Christians made their greatest mistakes and contributions.

In 1820, a band of dedicated, righteous, determined New England Yankees arrived in Hawaii "to aim at nothing short of covering these islands with fruitful fields, and pleasant dwellings, and schools and churches, and of raising up the whole people to an elevated state of Christian civilization . . . to turn them from barbarous courses and habits . . . and to inculcate the duties of justice, moderation, forbearance, truth and universal kindness."

To carry out this commission, hundreds of New England Congregationalists arrived with stubborn consecration. It is amazing to read of the hardships suffered by early missionaries because they would not bend their iron wills to climatic or social demands. They changed the life and living of Hawaii with a vengeance. Hawaiian culture, education, trade, and religion all stand as monuments to the missionaries who were sometimes more concerned in clothing naked bodies and in teaching the alphabet than in getting the natives to experience Christ. them "their clothing, their household ec omy, their sense of decency and privacy w a basic part of Christianity."

Bradford Smith, author of many torical texts and novels, does an outstand job in making live the journals, diaries, ters, and historical records of those ea missionaries. One can hear Bingham Richards, and Judd and Armstrong, as t reprove the natives and argue among the selves.

The book reads like a novel and provi a background for modern Hawaii. W the book is a testimonial to the foresig endurance, and courage of transplanted N England Puritanism, others may well us as a guide to a better understanding of needs of younger mission churches.

Corvallis, Ore. EVERETT J. JENSEN

Bibliography of Church Press

The Religious Press in the South Atla States, 1802-1865. By Henry Smith Strou Duke University Press. 172 pages. $4.50.

A lot of time has been saved by this b for anyone in search of primary data on church in the South previous to 1865. Stroupe has made a careful list of all chur related periodicals known to have been p lished during that time, beginning with first in 1802. (The *Georgia Analytical pository*). He discovered 159. Most of th survived only a few years. The largest culation achieved by any was 14,000 Baptist *Home and Foreign Journal*).

The bibliography is fully annotated. Th are indexes according to titles, denomi tions, and places of publication. The te inal date, 1865, is chosen because onl handful of the papers survived the deva tion resulting from the war. After 186 new era began. In a 35-page introduc the author sketches the history of the So ern church press during the chosen per

Two Lutheran periodicals are among 159—*The Evangelical Lutheran Preac and Pastoral Messenger* (Winchester, ginia, 1833-35), and *The Southern Luth* (Charleston and Columbia, 1861-64).

OVERSEAS

aplains for a New Army

ERMANY: Bremen. May 21.—AT THE st recent meeting of the Council of the ngelical Church in Germany (EKID), question of chaplains for the new rman army was debated again. The st German government has decided to ke agreements on the chaplaincy with n of the regional churches. The first plains have been called. For the pres- Dr. Kunst heads the chaplaincy serv- as the EKID representative to the n government. All chaplains will re- n as civilians during their service.

ut another question must be an- red. Shall pastors be drafted into the y? In World War II, and even before rld War I, it was common for Prot- nt pastors to serve at least a year as liers. Roman Catholic priests usually e not, and will not be drafted accord- to terms of a treaty with the Vatican ed more than 20 years ago. The Bonn ernment has offered the same exemp- to Protestant clergymen, and even ological students. Pastors are hesitant ut the plan. The Council of the EKID asked the government not to exempt lents, wishing to avoid the possibility some young men may enter the min- as a means of escaping the draft.

he points at stake are these: 1) We not want a general exemption of pas- since we have no doctrine of a spe- sanctity of the clergy. Roman Cath- doctrine, of course, places the clergy t from the laity. Protestants feel the between clergy and laity would be ened by draft exemption. 2) If pas- are not to be drafted, can they be ntent advisors of conscientious ob- ors? 3) Pastors would not be free to de for themselves whether they wish egister as conscientious objectors.

4) In the army in former years, and in the new army being organized, a pastor as a normal soldier has opportunity to be a comrade of his fellow-soldiers and to help them in their daily problems more effectively than the official chaplain can.

Against these points there stands one very important practical argument: The experience of the last war showed that the normal pastoral care for civilians was neglected through so many ministers being soldiers. This could happen again. Shortage of pastors is already one of the major problems of Protestant churches in Germany, in spite of the growing number of theological students after the war. (The average pastor in Germany has a congregation of about 2,600 members, but in cities like Hamburg and Bremen he has to care for more than 5,000.)

Many problems of our new army have not been settled yet, and the question of exemption of pastors from the draft has not either.

GERMANY HAS two new bishops. Their predecessors, Bishop Pautke from Lubeck and Bishop Knolle, died last December, Bishop Knolle after having been bishop for only 11 months. In Lubeck Prof. Heinrich Meyer was elected in March. The Hamburg regional church voted for Prof. Volkmar Herntrich. Both were installed within a month by the leading bishop of the Lutheran Church in Germany, Hanns Lilje.

The two new bishops are well-known scholars: Prof. Meyer in the field of missions, Prof. Herntrich in the Old Testament. Both are also leading in ecumenical activity, Meyer through his cooperation with the International Missionary Council, Herntrich as member of the Central Committee of the World Council of Churches.

—REINHARD GROSCURTH

SYNOD CONVENTION

ROCKY MOUNTAIN

Bethlehem Church, Los Alamos, N. M., May 22-24

By OLIVER F. WEAVER

THE "ATOMIC CITY" — Los Alamos — nestling 7,300 feet up in the Jemez Mountains near Sante Fe, helped make the convention of the Rocky Mountain Synod unique. Each delegate had to have a pass cleared by the security commission, but no difficulty appeared.

Convention chaplain was Dr. E. Bryan Keisler, president of Central Seminary, who spoke on the "Penetrating Power." Said Dr. Keisler—"While we are meeting in a city which stands as a symbol of man's power, God's power is greater."

Representing the United Lutheran Church was Dr. Frank P. Madsen, president of Michigan Synod. He briefed the delegates on the work of the boards and agencies of the church, and made a strong plea for more young men and women to elect full-time Christian service. He said, "Just as America is maintaining a strong research center here in this atomic city, so must the Christian church strengthen its educational laboratories."

Midland College was represented by its president, Dr. Paul W. Dieckman. He described the building program planned to meet the increase of students expected in the next few years.

Dr. Alfred W. Young told of the work of Tabitha Home and of the way it is meeting child and adult situations.

Five pastors were received into synod: the Rev. William A. Good, assistant pastor of St. Paul's, Denver; the Rev. Leroy Dobbe, mission developer in Farmington and Durango; Dr. George N. Mendenhall, Denver, retired; the Rev. Titus Scholl, St. Timothy's Church, Albuquerque; and the Rev. Wayne Carmany, St. Paul's Church, Calhan, Colo., who was ordained on May 20 in his home church, St. Paul's, Albuquerque, followi graduation from Central Seminary.

A press, radio, and television commit was set up by synod, in line with ULC pr tice, taking the place of the publicity co mittee. Pastor Alton M. Motter was nam chairman.

Synod adopted a budget for its 22 c gregations of $94,157.

Pastor Leeland C. Soker was re-elec vice president for a two-year term.

ULCA CONVENTION DELEGATES

CLERGYMEN: John F. Futchs and Elmer Harner.

LAYMEN: Harold Hurd and Lloyd Spor.

CENTRAL PENNSYLVANIA SYNOD

ULCA CONVENTION DELEGATES

CLERGYMEN: Ernest N. Bauer, Francis Bell, Hillis G. Berkey, Paul R. Clouser, Willi Van Horn Davies, Wallace E. Fisher, Martin Foutz, Samuel R. Frank, Harold C. Fry, H. Hebel, Warren C. Heinly, David R. Hoo Harvey D. Hoover, C. Elwood Huegel, Davi Kammerer, Paul J. Keller, Robert L. Koehl Jr., Robert W. Koons, Arthur W. Lawver, Theodore Lindquist, Jr., Alfred L. Long, Dwi F. Putman, Donald G. Raup, Paul L. Rea Harry T. Richwine, Jr., Ralph C. Robin Harold L. Rowe, G. Martin Ruoss, Robert Sander, Chester S. Simonton, James M. Sin William M. Slee, Viggo Swensen, Cedric Tilberg, Martin L. Tozer, George E. Whetst Arthur Yeagy.

LAYMEN: Ralph E. Barnett, E. L. Bergstre LeRoy B. Breneman, H. Norton Cope, Paul Cressman, Mrs. Harry L. Crist, Emerson E. C M. I. Crumrine, Paul E. Fetterolf, J. Frede Gehr, Harry S. Gipe, A. Monroe Hall, W. Hershey, Charles B. Koontz, Jacob B. Krei John G. Kurzenknabe, Thomas F. Lansb Frank H. Laubach, Lee G. Lichliter, Osca Lingle, Claude O. Meckley, Robert T. Men J. Franklin Miller, Charles Nicely, Alvi Nissly, Mack C. Ricker, Luther Ritter, Fre Sammel, Fred Slaugh, C. N. Spangler, Ea Stock, Leslie V. Stock, Wilbur E. Tilberg, Vickers, Hiram L. Wiest, Pius A. Will, A A. Zimmer.

mi Church Opens Parish House in First Stage of Building Program

By CHARLES F. STECK, JR.

EBRING—St. Paul's Church, Miami, one Florida Synod's most active congrega-s, dedicated a $125,000 education build-last month. It contains 11 classrooms, ery, and offices.

. Paul's Church, outgrown by the rapidly easing membership, was enlarged as a porary measure. A new church is in the ning stage. It should be built within the two years at a cost of $500,000.

arted with nine members eight years the congregation now numbers more 500 members. Since its first service e than 800 persons have been received its membership. Until recently the con-ation held services in a building too ll to accommodate the congregation.

reacher at the dedication was Professor aard C. Hoefler of Southern Seminary, umbia, S. C. Pastor Carsten H. Ludder served St. Paul's Church since its begin-in 1947.

HREE CHURCHES of the synod, Resurrec-Daytona Beach; St. John's, Hollywood; and First United, West Palm Beach, have been forced by rapid growth to purchase new sites for relocation. New churches will be erected by the congregations.

Advent Church, Miami Shores, an organized mission, received 19 new members of whom three were from foreign countries, the others from ten states of the Union. The Rev. Ben D. Varner is the pastor.

SUCCESSFUL evangelism missions were held in the Miami area in April, and in the Tampa-St. Petersburg area in May. A majority of the participating congregations have mission status.

In Miami total attendance reached 3,227, with offerings of $1,594. Interviewed were 1,218 persons.

In the Tampa-St. Petersburg area, 852 persons were interviewed, attendance was 3,875, offerings totaled $1,300.

The youth camp, June 24-30, and the leadership training school, July 1-7, will fill to capacity the facilities of Emanuel Camp

Growing Church: St. Paul's, Miami, dedicated new building for Sunday school use

FLORIDA . . .

at Groveland. The Rev. Robert G. Waler, Christ Church, St. Petersburg, is dean of the youth camp; the Rev. J. D. Sheppard, St. Matthew's Church, Jacksonville, dean of the leadership training school.

MARYLAND

United Lutherans Organize in Salisbury

By LLOYD M. KELLER

Faith Church, Salisbury: United Lutheran outpost in Maryland

BALTIMORE—A United Lutheran congregation was organized May 20 in Salisbury and took the name of Faith Evangelical Lutheran Church.

Work in the predominantly Methodist area on the lower eastern shore of Maryland was begun in October 1954. The nearest ULC congregation is 55 miles away, and Lutherans were used to traveling great distances to attend services in a church of their own denomination. One family on Faith's charter list drives 120 miles every Sunday to come to church in Salisbury.

The congregation meets in a funeral home chapel. The service of organization was held in an Episcopal church. The charter membership list contained the names of 52 confirmed and 102 baptized members.

Birthday presents for the young mission came from several sides. Sister congregations of the Maryland Synod presented her with a $400 check. The president of the synodical Brotherhood, Al Rasch, brou $100. The synod's Church Women gave $

Mission developer was the Rev. John Strube, Jr. The sermon at the organizatio service was preached by Maryland Syn President J. Frank Fife. Assisting in service were Dr. Carl R. Simon, presid of the eastern conference, and the Rev. P H. Smith, secretary of the synodical m sions committee.

NEW ENGLAND

Six Congregations Join In Evangelism Campaig

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—Evangelism will b permanent part of future congregatio work in the six Connecticut churches joi in the evangelism mission May 20-24, p tors and lay members agreed. Inspirat

ed from the program will guide them
ears to come, participants said.
operating churches were Emanuel and
ity, New Haven; Holy Trinity and First
lish, Bridgeport; Grace, Stratford, and
Paul's, Danbury. Missioners came from
v York City, Albany, Johnson City, New
k, and Akron, Ohio. General chairman
he central committee was the Rev. John
Vannorsdall of New Haven.

Youngsters caught the spirit of the mis-
. Thirteen-year-olds of Emanuel Church,
v Haven, invited classmates to attend a
ice and filled a pew with eighth graders
from Episcopal, Presbyterian and Congregational churches, and from a Jewish congregation.

A member of Grace Church, Stratford, struck up an acquaintance with a little girl while washing his car on the street. Asked about church membership, the child said, "We don't go to church." Parents and girl are now attending services.

Attendance climbed steadily from Sunday night to Thursday, reached its peak at the concluding Thursday service. Total for all six churches was 3,274. Visitors interviewed 656 persons, completed 400 calls.

---

nck Says Farewell
Milwaukee Parish

HE FAREWELL SERMON will mark
A. A. Zinck's conclusion of 29 years of
ice to Redeemer Church, Milwaukee, on
e 24. During that time the Canadian-
n and educated minister built a church in
ifficult downtown area into one of the
's leading Lutheran congregations. He
eased its membership from 770 to 1,442,
formed 1,500 baptisms, confirmed over
00 children and adults, united 870 couples
marriage. A substantial parish hall was
ed to the church in 1952 to give the ex-
ding congregation room for Sunday
ool and group meetings.

astor Zinck thinks his greatest satisfac-
was to win for the church people "who
e at first hostile." And his greatest dis-
ointment was about those who "proved
oyal after promising so much."

ut the minister's influence has been felt
beyond congregational boundaries. Or-
ed in 1917 in Kitchener, Ontario, Dr.
k joined the faculty of Waterloo Col-
and, later, of Waterloo Seminary, and
me president of the combined schools
975. He wrote *What a Church Member*
uld Know, one of the most widely read
klets for adult education in United Lu-
an churches.

e has held positions on the ULC's Board

Dr. A. A. Zinck
After 29 years, a well-earned rest

of Education, and the Board of American Missions, and is now a member of the church's Commission of Adjudication and of the board of governors of Northwestern Seminary, and chairman of the Northwest Synod's examining committee.

As Dr. Zinck retires on June 24, Northwest Synod President Paul Bishop will express the gratitude of the church for his distinguished service. Then the neo-pastor emeritus of Redeemer Church and Mrs. Zinck will leave for a vacation in Ontario.

Pastor W. G. Kennell at Redeemer Church, Pensacola, Fla., pins medal on Fred Kabele.

PRO DEO ET PATRIA

Church Honors Boy Scou

IT'S A SHORT MOMENT OF GLO that comes at the end of long hours of st and work when Lutheran Boy Scouts called before the altar to receive the Deo et Patria award. The award is given Lutheran churches to members of their Scout troops who have satisfied a set of c ditions specified by the church.

High at the top of these conditions an active concern for the church and Ch tian witness rather than the attainment record performances. The Pro Deo et Pa medal stands for a pledge of contin service.

Since the award was established in 19 over 17,000 applications have been recei and close to 3,400 have been granted, 1, in ULC congregations alone.

Pictures on these pages give a conden record of services held by some of t congregations to honor their Boy Sc this year.

Pastor J. E. Stockman with award winners of St. Mark's Boy Scout troop in Roanoke,

Schwanemann decorated by Pastor V. DeLawter, St. Paul's, Teaneck, N. J.

Pastor and Mrs. Hrdlicka of First English Church, Bridgeport, Conn., with son Paul.

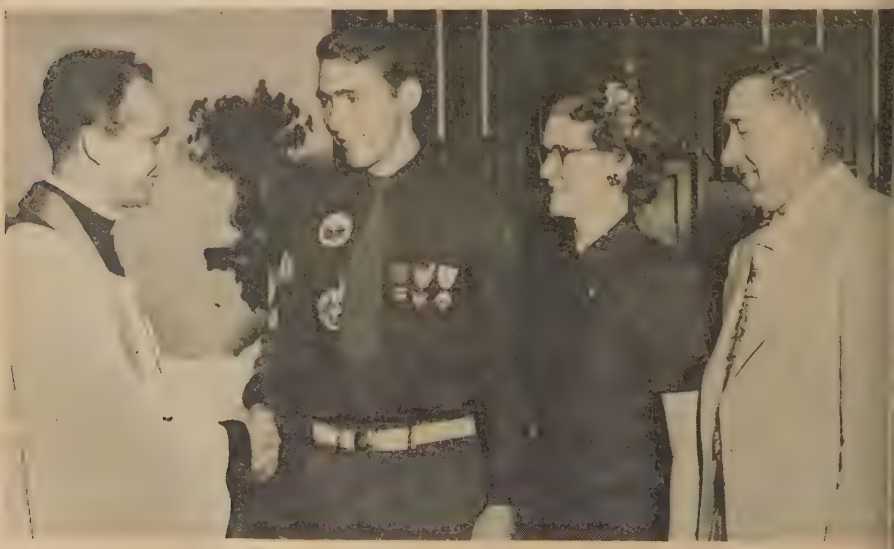
ditions to be fulfilled by recipients of the Pro Deo et Patria Award include: Knowledge of Ten Commandments, the meaning of the sacraments, and of the worship services; evidence of stian life and practice through Bible readings and regular church attendance; bearing witness ystematic giving and securing members for church organizations; rendering 150 hours of ce to church and community and completing a special project connected with the church.

d winners at Macedonia Lutheran Church, Burlington, N. C., with Pastor J. L. Norris

Justin Curtis decorated at East Schodack, N. Y., church with parents and Pastor Arthur Baron, Jr.

Award-winning scouts with Pastor John J. Lenhardt at Bethany Church, Montoursville, Penna.

Mother decorates Werner Chri tiansen at St. Luke's, New R chelle, N. Y., as Pastor Georg Heck looks on. In Sacrament Calif. (below), it's Harvey Bader receiving Pastor Romei congratulations at St. John Church while parents watc



Lutherans Dedicate Home for Invalid Aged

By HERBERT A. BOSCH

UFFALO—An inter-Lutheran venture of mercy became a reality in Buffalo last month as 1,200 ns convened on May 27 to dedicate the Niagara Lutheran Home for the Aged. For more ten years in the planning stage, the home was built by members and friends of the Lutheran cil of the Niagara Frontier which includes over sixty congregations of the United Lutheran ch, Augustana, American Lutheran Church, and Lutheran Church—Missouri Synod.

e home is designed to serve as infirmary ld people, with limited hospital facilities he care of the chronically ill. Its pres- apacity is 63 patients, with an extension er 90 beds foreseen in the future. The patient will be admitted this month.

st of building and equipment was close 90,000. Congregations in western New had contributed $203,700 by April 1, over $100,000 coming from United erans. Volunteers are being trained un- Red Cross guidance as nurses' aides, ladies, and canteen workers.

e act of dedication was performed by Rev. George W. Orth (ULC), pastor of ement Church and president of the ara Frontier Lutheran Council. Speaker Dr. Henry F. Wind, St. Louis, execu- secretary of the Missouri Synod social re department, who called the home a bol of faith, love and service."

E SUNDAY SCHOOL of Redeemer Church, Rev. Theodore A. Schrader pastor, pre- d $400 to recently organized St. Tim- Church, Grand Island. Pastor of the on is the Rev. William A. Rowen.

e downtown property of First Church, oort, the Rev. Ivan L. Lange pastor, een sold to an oil company, with the standing that the building be demol-

The congregation has moved into the t hall and fellowship quarters of the ldifice, hopes to complete the church in mber.

RTIETH ANNIVERSARY of ordination and rate of the Rev. John M. Strodel at Church was observed late in May at an- and English-language services. He ded the late Dr. Theodore H. Becker, ongregation's founder and pastor for ars, whose assistant he had been.

THE CHAPEL at St. John's Orphan Home, Mineral Springs Road, was renovated and small pews were installed. The Rev. Frank P. Welkner, superintendent, and the Rev. Martin J. Hoeppner, president of the board, conducted the rededication service.

TOPICS for the Church Extension Society meeting were "The Inter-racial Challenge" by Pastor Henry T. McKnight, Concordia Church; "Bi-Lingual and Refugee Work," Pastor Strodel; "The Downtown Church in a Changing Community," the Rev. Matthew L. Winters, assistant at Holy Trinity Church.

SECTOR MEETINGS were held in three areas for the congregations of the Buffalo and Rochester groups early in June.

ROCHESTER—Officers elected by the Rochester Conference include the Rev. Louis G. Golder, Concordia, president; the Rev. J. Russell Fink, First Church, Lyons, vice president; the Rev. Walter G. Smihula, Concord, West Greece, secretary; and George Winfield, Transfiguration, treasurer.

IMPROVEMENTS in the basement of Zion Church, Rochester, the Rev. Frederick Grunst pastor, provided better educational and social facilities. An addition to the parish hall at Concordia, Kendall, the Rev. Milton F. Arndt pastor, gives more room for the Sunday school.

ULC Mission Program Featured at Festival

ROCHESTER—Congregations of the Rochester Conference were given information about the mission program of the United Lutheran Church in America at a missions festival at Emmanuel Church, Rochester, on May 20. The Rev. J. Frederick Neudoerffer

NEW YORK . . .

spoke for the Board of Foreign Missions, reporting on mission work in India, the All-African Lutheran conference, and the selection of missionary candidates.

Dr. Harold Letts, of the staff of the Board of Social Missions, spoke about evangelism. Questions were raised on gambling, alcoholism, and labor relations.

Dr. Donald Houser gave an account of the work done by the Board of American Missions. Each report was followed by a panel discussion.

A supper concluded the festival which was under the direction of the Rochester Conference Foreign Missions Committee, Dr. J. Russell Fink, chairman. About 220 attended.

MILTON F. ARNDT

PACIFIC SOUTHWEST

Spiritual Gains Are Reward For Participants in Mission

By LOUIS F. MERTZ

San Francisco—Main result of an evangelism mission is not found in statistical gains, leaders of the 61 Lutheran congregations participating in the mission in San Francisco's Bay area agreed. Its most important effect is "the deepened faith of our people."

Figures, however, were impressive when United Lutherans and other participating congregations of National Lutheran Council churches summed up results of visitation reports.

Churches had commissioned 1,712 lay visitors in five Sunday rallies. They completed 5,039 calls, interviewing 9,403 people. Total mission service attendance was 34,240.

NLC congregations expressed appreciation for the invitation to share in the mission under ULCA leadership. Some pastors drove 150 miles daily to attend mission to pastors' sessions that featured addresses by the Rev. Wallace Fisher of Lancaster, Pa., and the Rev. Louis Valbracht of Chicago, and daily Bible studies led by the Rev.

Synod President Tambert and Pastor Arba
ULC church goes up in Las Vegas

George H. Muedeking of Pacific Semin

Visitation teams gained 92 new mem for Good Shepherd mission in Conc Callers of a proposed mission at Linda gathered 99 for charter membership.

Cornerstone of Church of the Refor tion, Las Vegas, Nev., was laid on April Construction costs totaling $100,000 re sent the first stage of the building prog of this ULC mission, one of two Nati Lutheran Council congregations in Nev Speaker was Dr. Carl V. Tambert, presi of the Pacific Southwest Synod. Reforma Church's pastor is William C. Arbaugh

PENNSYLVANIA

Refugee Assurances Grant To Twenty-three Families

By VIGGO SWENSEN

Harrisburg—Assurances have been g in the Harrisburg area for 23 refugee f lies, a total of 59 persons. Five families persons in all, have already arrived. L arrivals on May 25 were Mr. and Mrs. C Wohlfarth and their teen-age chil George and Ursula who came origi

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Poland. They were sponsored by the w·hip Class (young adults) of Zion ch.

s. Jane Bachman obtained apartment furniture. J. D. Wells, Jr. (general man of the 1956 ULCA convention nittee) gave Mr. Wohlfarth employ- as tailor in the clothing store he man-

s first day at work, Mr. Wohlfarth was duced to Polish-speaking tailor Berek enbaum. He did not need an introduc- however: the two men had worked her in the same plant in Lodz, Poland, years ago.

AGE LENDS A HAND

UT RIBBON to new Sunday school building 6-year-old Friedens Church, Bernville, Pa., ongregation called on 92-year-old Frank its oldest member. Pastor of the esville parish church in the Reading Con- ce is the Rev. E. A. F. Kallenbach. The lle church is one of the original congre- s of the Ministerium of Pennsylvania.

A FAREWELL reception was given Dr. and Mrs. Roy M. Dunkelberger, missionaries to India, by Zion Church, May 28. Dr. Dunkelberger has been supported by the congregation continuously for the last 38 years. Due for retirement in August, the couple will live in Gettysburg.

FARM POLICIES and integration were among the subjects discussed at a conference on social action at St. Matthew's Church in April. Speaker was Dr. Robert E. Van Deusen, Washington, D. C., representative of the National Lutheran Council.

Dr. Van Deusen stressed the complexities of race integration problems. "Let's not oversimplify segregation," he said. "There are perhaps more race riots in Detroit than in the Deep South."

In discussing farm problems, Dr. Van Deusen gave credit both to Secretary of Agriculture Ezra T. Benson for the sincerity with which he expresses his views and to President Eisenhower for courageously vetoing a farm bill he considered poor.

The conference, arranged by the Rev. George E. Whetstone, acting director of synodical social missions, was attended by 60 ministers and laymen.

AIR-CONDITIONING of church and Sunday school rooms was authorized at a congregational meeting of St. Matthew's Church, May 7. The Rev. Harold B. Helfrich is pastor of the congregation.

St. Michael's Church observed its 112th anniversary on April 29. Known as the "Old German Lutheran Church on State Street," St. Michael's has used the English language exclusively in its services since 1938. The church is known for its chancel of Italian marble and the exquisite carvings on altar, pulpit, lectern and baptismal font. Pastor Robert L. Koehler has been serving the church for 12 years.

FIRST FUND-RAISING campaign for Shoop's Church, Colonial Park, concluded on May 20, yielded $65,000 in cash and pledges, with $95,000 more to be raised as work progresses. The building committee plans to break ground for the new church early in 1957. Dr. Theodore C. Doyle is chair-

PA: HARRISBURG . . .

man of the 65-man committee commissioned by Pastor George C. Serbe, Jr., to lead the drive.

SEGREGATION WAS CONDEMNED by the delegates to the United Christian Youth Movement at the concluding session of their annual meeting in Harrisburg, April 29.

The statement, adopted by unanimous vote, regards segregation on the basis of race or color "as contrary to the will of God and the teaching of Christ." It says that "we, as Christian youth, must strive to practice integration in every possible situation where people live, work and enjoy fellowship together."

Don Pancake, conference Luther League leader of Grantville, was chosen chairman of the citizenship commission.

Dr. Henry W. A. Hanson of Harrisburg, president emeritus of Gettysburg College, was named chairman of a 13-man mayor's advisory committee which will deal with such problems as traffic, parking, and sewage disposal.

SYNOD PRESIDENT DWIGHT F. PUTMAN preached at Good Shepherd Church, Paxtang, as the congregation dedicated its new educational building on April 22.

Community to Extend Hand To Zelienople Home Childr

By LUTHER E. FACKLER

PITTSBURGH—Summer brought a prob for children living at the Zelienople H this year, but due to the determinatio home workers and the children themsel and to the understanding of local reside a solution seems near at hand.

Zelienople is building a community sw ming pool. Residents acquire access righ the pool by paying a $100 subscription family. The system would leave chil of the home outside the pool's bounda unless they, too, were to contribute to community fund. This is being done.

Matrons and other workers are chip in, and the children are giving whatever can from their small allowances. But community will not wait for them to pu the money. Said the president of the association: "Children from the home part in all other community activities. intend to help them join their playm at the pool."

HUNDREDS of women converged on C Lutherlyn for the missionary retreat. H lights of the re included a pass play, a school prayer, and addr by Dr. and Mrs. ert Oberly, mis aries to India.

(*Cont'd on page*

JOINING RANKS members of De Bower family confi in Trinity Church, wick, Pa., were youngest daughter year. Thirteen men of family lined up fore altar to re event. Pastor is the Arthur W. Lawve

RS BECOME CHURCH PEWS IN OUTDOOR SERVICE

RS LINE UP before the ent in front of the screen. From the small peakers placed inside automobile come the ng bars of the hymn. s the choir on the platakes the lead, voices car join in. A crowd ngers, tourists, resieach family a small by itself within the w confines of the car omes a congregation in worship under the sky.

Choir and pulpit in Buffalo outdoor service

vices in drive-in the- have become a familiar feature in er programs of many congregations. ently they have been the answer to y falling attendance figures for Sunday es during vacation months. Averages John's Church, Buffalo, N. Y., were 200 during the summer. The congre- has held outdoor services in a drive- ater on the highway to Niagara Falls e past six years, recorded a total of worshipers in 983 cars at four services 55.

pite the theater's proximity to one of ca's outstanding tourist attractions, irds of those coming to the outdoor e were members of the church. The ity of non-members had no church affiliation and came "because we like this kind of service."

Drive-in services, Pastor Martin J. Hoeppner reports, proved of particular value to shut-ins and invalids.

This year, St. John's joins a Methodist and a Presbyterian congregation in the outdoor service venture. The three churches use the drive-in theater on alternate Sundays. Services are advertised in local papers, the theater brings them to the attention of patrons on Saturday nights, and postcards are mailed out to members and friends as personal invitations. Comments Pastor Hoeppner: "These services are developing more of the spirit of family worship than any other kind of service we hold."

'. John's summer service at highway to Niagara Falls near Buffalo, New York

PA.: PITTSBURGH . . .

(*Continued from page 44*)

THIEL summer assembly, July 15-20, will include courses on Christian education by Dr. Theodore Finck, on music by Dwight Wasson, on Christian living, and marriage. Pastor John Hydinger, Columbus, Ohio, will be chapel speaker.

MORE THAN $700,000 has already been subscribed to the 90th anniversary development campaign of Thiel College. In announcing the progress, President Frederic Irvin said that the administration would make every effort to raise at least one million dollars by the end of 1958. Envisaged is a science building large enough to accommodate biological, physics, and chemistry laboratories. Increased faculty benefits approved by the board include salary raises, assistance to faculty members for research or graduate study, group insurance, ment of dues to professional societies, increased payments to the retirement f

NOONDAY services in the downtown ch of Pittsburgh are popular among busi men and women. First Church report average attendance of 309 women and men. Noonday services stimulated ch attendance on Sundays and have led shipers to become active members in own denominations.

A Lutheran Camp For Boys

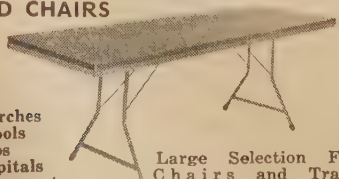
CAMP TREXLER

Lake Stahahe, Southfields, N. Y.

July 28 to August 11

August 11 to August 25

GET CLAPPER'S
FOLDING BANQUET TABLES AND CHAIRS



For Churches Schools Clubs Hospitals Restaurants

Large Selection Folding Chairs and Transport Trucks.

VARIETY OF TOPS. SUPER STRONG. STURDY, EASY TO HANDLE!

Write For Descriptive Catalog

CLAPPER'S Builders and Suppliers MEYERSDALE, PA.

Benner Elected Preside Of Pottsville Conferen

By ARTHUR S. FOLLETT

POTTSVILLE — The secretary-treasure the Pottsville Conference, Pastor Robe Benner, advanced to the presidency of organization at its convention at St. J Church, Pine Grove, in April.

The Rev. William Marburger, whom new president succeeds, was named president, with the Rev. Walter Qui Ringtown parish, elected secretary-treas

Pastor Marburger, of St. Paul's Ch Orwigsburg, reported on the "excellen sults of the mission held by the confe last January."

Pastor Adam E. Polcrack, member o Pennsylvania Ministerium's Christian cation committee, reported on the co ence's first vacation church school work at St. Paul's Church, Port Carbon. A tendance of 85 reflected the interest of gregations in vacation school program

FRIEDENS CHURCH, Llewellyn; St. thew's, Ravine, and St. Mark's, Summit tion, have merged to form the Llew parish, which will have a baptized me ship of over 400.

The former supply pastor of Fri Church and Mt. Zion, Zion's Grove, the Sterling F. Bashore, Pottsville, has acc a call to the new parish. Friedens, and St. Matthew's and St. Mark's, 189 among the leading rural congregatio the Pottsville Conference.

SPEAKER at the spring rally of the

CONVENTION CALENDAR

. Western Canada. Lutheran College and Seminary, Saskatoon.
. Icelandic. Icelandic Lutheran Church, Vancouver, B. C., Can.

Conference Brotherhood was Judge J. Henninger of the Lehigh Valley of Common Pleas. He attended an ive meeting of the Lutheran World ition at Madras, India, last winter and on the religious needs of India at St. Church, Pine Grove.

ESING OF THE FIELDS services in the lle Conference were held for the first n the Line Mountain Parish, the Rev. Keener pastor. Pastor Clarence A. walt conducted his annual service at ul's Church, Summer Hill. Summer part of the Friedensburg parish which es St. John's and Zion (Red) Church.

PAUL'S CHURCH, Port Carbon, has sed a building which will be razed to room for an education building.

of St. Paul's painted 14 rebuilt cot- at Camp Miller, at Shawnee-on-the- are. They also aided in Operation up after last fall's disastrous flood.

Earl F. Rahn, synodical director of an education, spoke at the 50th anni- of Christ Church's school, Schuylkill

The Rev. Maynard C. Hallock, Church, Pottsville, spoke at the ban- The Rev. E. Richard Acker is pastor st Church, which dates back to 1822. Houck is superintendent of the school.

TER'S CHURCH, Pine Grove, the Rev. Youse pastor, dedicated a Sunday auditorium. A new church will be ted this summer. Attending the serv- e two ministerial sons of the congre- awrence Hand and George Zeigler. and will become pastor of Zion's Ashland. Mr. Zeigler has accepted o St. James' Church, Limerick.

BEAVERBROOK
POCONO PINES, PA.

For real fun, gay informality, Congenial Companions, come to this beautiful 2000-acre ADULT CAMP "Atop the Poconos." All Sports and Entertainment. Lake. Beach. Tennis. Archery. Latest Movies. Square Dancing. Excellent Meals. You'll like the fine Christian fellowship. Lutheran Services. Dormitories and Cottages. $45 to $47. Booklet "TL"

BEAVERBROOK, POCONO PINES, PA.

IN MIAMI

"Air Conditioned"

St. Paul's Lutheran Church

3360 W. Flagler St., Miami, Florida
Carsten H. Ludder, Pastor
Sunday Worship 8:00, 9:30, 11:00 A.M.
Sunday School 9:30 A.M.

PACIFIC LUTHERAN THEOLOGICAL **SEMINARY**

Charles B. Foelsch, Ph.D., President
Berkeley 8, California

Prepares Preachers of Good News!

First-rate Library; academically sound curriculum; university trained faculty with parish experience; new dormitory; magnificent campus; in the midst of Lutheran "Home Mission Land."

The 1956-57 academic year begins September 5.
Write For Catalog Today!

Clara Maass Memorial Hospital

(Lutheran Memorial Hospital)
School of Nursing

Three-year accredited course.
School affiliated with Upsala College.

Applications now being considered for September 1956 and 1957

For full information
Write to
Director of Nursing
CLARA MAASS MEMORIAL HOSPITAL
Newark, New Jersey

POCONO CREST
Pocono Pines, Pa. (Lutherland)
Spend your Vacation at this beautiful 2,000 Acre LUTHERAN Resort Atop the Poconos. 3 Modern Hotels. Delicious Meals. Cozy Cottages and Honeymoon Lodge with meals at hotel. All Sports. Lake. Beach. Tennis. Golf. Lutheran Services. Rates: $43 to $75. Reservations and Booklet "TL"
POCONO CREST, POCONO PINES, PA.

Chancel furniture and pews of fine Craftmanship and Design. Write for catalog.
Page Church Furniture Co.
Albermarle, N. C.

VISIT MESSIAH'S
Great New Church For A New World
Philadelphia's Crossroads
Broad and Boulevard (4400N)
SERVICES
10 A.M. 11 A.M. 7:30 P.M.
Dr. Ross Stover

In St. Louis
A WARM WELCOME AWAITS YOU
at
ST. MARK'S
ENGLISH LUTHERAN CHURCH
6337 CLAYTON ROAD
(Just west of Forest Park)
William A. Hover, Pastor
Sunday School ..... 9:30 A.M.
Worship Service ..... 10:45 A.M.

CARTHAGE COLLEGE

The choice of a college is of primary importance to later success in life. Enroll your children in a Lutheran college . . . today!
Write—Director of Admissions
Carthage College, Carthage, Illinois

COMING EVANGELISM MISSIO

June 24-29 Bluefield, West Virginia
July 15-20 Springfield, Georgia

Towanda Mission Receive Into Fellowship of Synod

By CALVIN E. HUMBERT

WILKES-BARRE—The conference's y est congregation, Trinity Church, Tow was received into the Ministerium of sylvania at the synod's convention month.

The Rev. Orval C. Hartman, direct home missions, presented Pastor Maur Hart and members of the newly orga congregation to the Ministerium. Pre Charles M. Cooper welcomed them int family of the synod. On April 22 the sion had 87 charter members.

A follow-up meeting on the confe evangelism mission was held at St. J Wilkes-Barre, May 1. Encouraging r on the progress of continued mission were heard. The meeting was address Associate Evangelism Director Clift Weihe; the Rev. Charles F. Brobst, syn director of evangelism, and Dr. Charl Cooper.

THIRTY-ONE YEARS after the dedicati St. Paul's Church, Shavertown, the c gation rededicated an enlarged san and dedicated an educational unit on M Services were conducted by the pasto Rev. Frederic H. Eidam. Dr. Russe Stine, professor at Muhlenberg Colleg developed St. Paul's in 1925, preache rededication sermon.

A Sunday school "Parent-Teacher had Dr. Earl F. Rahn, director of re education of the Ministerium of Pe vania, as speaker.

A reunion closed the celebration. Elson Ruff, editor of THE LUTHERAN a Paul's first pastor, was principal sp Others addressing the gathering were

Taylor, Frederick W. Moock, and
is Edwards, president of the Wilkes-
Conference.
ATION church school workshop for the
s-Barre Conference was held at St.
Church (East), Jim Thorpe, the Rev.
J. Leifeld pastor, on May 26. Discus-
roups were led by Mrs. Mabel Fenner,
ev. Frank W. Klos, Jr., and the Rev.
e Ammon, Parish Education Board.
AKER at the conference laymen's re-
scheduled at Camp Greenwood June
will be Dr. Edgar S. Brown, director
ULC department of worship. Others
dress the participants are the Rev.
th E. Korte, chaplain of Gettysburg
ge, and the Rev. Jan Kovacik.
PARSONAGE was dedicated by the Rev.
d Hasenauer of Trinity Church, Clarks
it, on May 13.

DECEASED

SEPH M. RAMSEY, 66, editor and or-
l minister of the United Lutheran
h on the clerical roll of the Northwest
, died May 31 in East Aurora, N. Y.
n in Scenery Hill, Pa., and educated
iel College and Wheaton, Ill., College,
917 graduate of Chicago Lutheran
ary, served parishes in Moorhead,
, and Waterloo, Wis., before assuming
ship of an interdenominational publi-
on church administration, *The Ex-*
r. From 1929 to 1944 he edited and
hed the *Ministers' Annual.*
Ramsey traveled widely, accompanied
tions into Latin America and the Far
s cameraman, and was active as a lec-
on natural history.
is survived by his wife, Wanda Steger
y, and two brothers, the Rev. James
amsey, a Presbyterian minister, and
P. Ramsey.
gymen of three East Aurora churches,
v. Victor H. Neeb of Immanuel Lu-
Church, the Rev. Ansel R. Morrell
Matthias Episcopal, and the Rev.
t H. Emmons of First Baptist Church,
ted the funeral service on June 2 in
urora. Burial was in Baltimore.

MT. LAKE GUEST FARM IN VERMONT
Ideal vacation spot. Comfortable and relaxing atmosphere. Excellent cuisine. Write: Mr. Vernon Reyman, Londonderry, Vt.

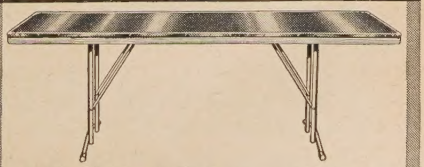
Organist-Choir Director wishes full-time position. Fully qualified, Master of Sacred Music degree, years of successful experience. Contact: Miss Mary Stonebrook, 2350 Monroe St., Apt. H-51, Toledo 2, Ohio.

WANTED
General practitioner, in rural isolated area for co-operative group practice, to further the development of new preventive medical work, with social situation very challenging. Write Richard Ricklefs, M.D., Community Health Association, Hoopa, California.

Spend your vacation in PARADISE FALLS, the 700 acre family resort in the Poconos. Rooms for a night, weekend, week or month.
PARADISE FALLS is an ideal place for Lutherans to build a summer home. Ninety cottages have been erected. Why not join this Christian summer colony and enjoy the Poconos for the entire season?
Write Paradise Falls Lutheran Association, Paradise Falls, Pa.

WANTED—PARISH WORKER
Trinity Lutheran Church, Hagerstown, Md., needs a trained young woman to serve in an established program for children and young people and also to do parish visitation. Present Parish Worker being married in August. Excellent opportunity in congregation of 1,700 members. No choir direction. Good salary. Inquiries should include training, experience, age and recent photo. Write Frank S. Leiter, 34 West Washington Street, Hagerstown, Md.

Monroe FOLDING BANQUET TABLES



NOW, Monroe Folding Banquet Tables, at no extra cost, are offered with new-processed tops, highly resistant to most serving hazards. Write for catalog, direct prices and discounts to churches, schools, clubs, lodges, etc.

MONROE CO. 30 CHURCH ST. **COLFAX, IOWA**

IN CONCLUSION . . . . . .

THE DOUBLEDAY company thought they might sell 10,000 copies of a fantastic book they published in January, *The Search for Bridey Murphy*. But so far there have been 176,000 people willing to pay $3.75 apiece for it.

By the time the book is made into a movie, and comes out in a paper-back, there will be 10 million Americans who know about the Colorado woman who was hypnotized and then described what happened to her in a former life as an Irishwoman a hundred years ago.

"Bridey" pushed Norman Vincent Peale off the best-seller list almost overnight. Now other publishers are hurrying to get in the market with books about queer happenings in the spirit realm. We'll have a busy summer with Ouija boards, spiritualism, and a rehash of ideas from ancient Oriental religions.

I CAN'T SEE much point in getting hypnotized so as to remember what happened in a former life (especially when the information is so badly garbled as in the Bridey Murphy case). I would be definitely interested though, in knowing what's going to happen to me in some future reincarnation. Suppose I am reborn as a Chinese schoolteacher somewhere along the banks of the Yangtze in the 21st century. If a hypnotist could get me a preview of such a life we might have an important, exclusive story for THE LUTHERAN.

A schoolteacher, of course, would know if the Chinese invaded Formosa in the 1950s. Also how the Communist collective farming worked out, and whether all of Asia was pulled into the orbit of the Chinese Reds. There's a lot of information in this area that would make a good story now.

There would be some who would lieve all the stuff about China in the century, no doubt, just as there are p ably a few who really believe in Br Murphy. Many people are always l ing for some type of off-beat faith brighten up drab lives. Almost any ence-fiction fabrication will take t people in.

EVENTS OF THESE fateful years forward at great speed, almost lik newsreel being run off on a movie scr How exciting it would be to persu the operator to skip ahead a few dec and show us what will happen next.

There's much money paid to cry ball fortune-tellers, but most people l sense enough to know this is a fraud. must put up with the fact that we l no "past lives" which hypnotists can veal, and that there is no knowledg the future which tea-leaf readers can ply for $1.50 (the price is slightly l in some parts of town). Even the weat man isn't entirely certain whether shall have rain, sunshine, sleet or s tomorrow.

We have to be satisfied with a day time, knowing that the whole patter existence is understood only by Maker. We travel under sealed or with information about our route n available to us only as each new comes.

Fortunately for us, we have confid that he who planned our lives hac finite and loving foresight. We have to pay $3.75 for some new telling us about him. There's a very book, which all of us have. It's not prising that it's always on the best-s list.

—ELSON RU

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

NOW IN 1956 . .

Lutheran Brotherhood makes available

131 *scholarships to Lutheran high school, college and seminary students.*

74 scholarships of $150 each to high school graduates.

12 scholarships of $1000 each to seminary graduates.

45 scholarships of $300 each to college juniors.

This Educational Scholarship Program is one of the benevolences maintained by LUTHERAN BROTHERHOOD in its continuing effort *"to aid the Lutheran Church."*

ANOTHER LIVING BENEFIT PROVIDED BY

Lutheran Brotherhood

701 Second Ave. So., Minneapolis, Minn.

Living Benefits for Lutherans through Life Insurance

The Bible and the Home

the 1956 Vacation Church School Se

the Bible and the Home
VACATION CHURCH SCHOOL SERIES
Come, Lord Jesus
the Bible and the Home
VACATION CHURCH SCHOOL SERIES
I Stand at the Door and Knock
the Bible and the Home
VACATION CHURCH SCHOOL
Three-Year-Olds at Home

Last year, almost one quar million students used this ries that provides material six age groups—nursery, k dergarten, primary, juni intermediate-senior, a young people-adults.

Designed for the ten-sess school, the 1956 VCS serie easily adaptable to a longer shorter period.

Teacher's guide books wh include the corresponding pil's book are available for grades except the young p ple-adult group.

WRITE FOR FREE DESCRIPTIVE BOOKLET

Prices

Nursery
Pupil (PUE1267) 25c Teacher (PUE1268)

Kindergarten
Pupil (PUE1269) 25c Teacher (PUE1270)

Primary
Pupil (PUE1271) 25c Teacher (PUE1272)

Junior
Pupil (PUE1273) 30c Teacher (PUE1274)

Intermediate-Senior
Pupil (PUE1275) 30c Teacher (PUE1276)

Young People-Adult
Pupil (PUE1277) 30c No teacher's guide

Sample Packet
(PUE1278) $2.15

SAMPLE PACKET

Includes the five teacher's guide books and the young people-adult discussion book. $2.80 value, only $2.15 at any of the Publication House stores listed below.

Order the 1956 Vacation Church School Series from

UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

22 W. Madison St. Chicago 2, Ill.
1233 Hampton St. Columbia 1, S. C.
610 Smithfield St. Pittsburgh 22, Pa.
17 W. Franklin St. Baltimore 1, Md.
3103 W. Sixt Los Angeles 5,
17 Park Place New York 7, N. Y.
219 W. Sixth St. Austin 1, Texas
805 Locust St. Des Moines 9, Iowa
11 Arzuaga St. (P.O. Box 335) Rio Piedras, Puerto Rico
237 King Street Kitchener, Ont., C

The Library
Pacific Lutheran Seminary
2750 Marin Ave
Berkeley 8, Calif
Free